SARADA

SOUVENIR 1988 - 89

SRI RAMAKRISHNA ASHRAMA
SRINAGAR, KASHMIR
उत्तिष्ठत, जाग्रत, प्राप्य वरान्निबोधत।

SRI RAMAKRISHNA ASHRAMA
SHIVALAYA, KARAN NAGAR
SRINAGAR, KASHMIR - 190 010

"He who has a pure mind sees everything pure...... The mind is everything. It is in the mind alone that one feels pure and impure. A man, first of all, makes his ownself guilty and then alone sees another man's guilt".

—**Sri Sarada Devi**

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MESSAGE

Ramakrishna Math,
P.O.Belur Math,
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I am glad to know that the Ramakrishna Ashrama, Srinagar is going to bring out the fourth issue of 'Sarada' in July 1989. The theme of this issue has been selected, 'Our Cultural Heritage – Kashmir's Cotribution.'

I am sure that it will contain important factors contributing to our national integration. Hope it will be of great help to the people of other areas of the country to understand Kashmir and its rich cultural heritage much better.

I pray for the sucessful publication and wide circulation of the souvenir.

Swami Bhuteshananda
President
Ramakrishna Math & Ramakrishna Mission.

MESSAGE

Ramakrishna Math
Ramakrishna Math Marg
Domalguda
Hydrabad – 500029

"You have chosen a valuable theme; Kashmir's Contribution to our Cultural Heritage. This issue will bring before our people in general and of Kashmir in particular, the contrast between the high intellectual and spiritual contribution of ancient Kashmir and the almost nil contribution of present day Kashmir which will provoke thinking. I convey my best wishes to the success of the souvenir."

Swami Ranganathananda,
Vice President,
Ramakrishna Math & Ramakrishna Mission.

MESSAGE

Ramakrishna Math
P. O. Belur Math,
Dist. Howrah
West Bengal 711202

I am glad to know from your letter that Sri Ramakrishna Ashrama, Srinagar, is bringing out the fourth issue of "Sarada" Souvenir 88-89, with the commendable theme

" Our Cultural Heritage -Kashmir's contribution".

I hope the Souvenir will contain anthentic and scholarly articles by eminent writers on this important theme.

I wish your endeavour all success.

Swami Gahanananda
General Secretary

MESSAGE

SRI SARADA MATH
Dakshineswar, Calcutta
Pin – 700076

It is a matter of great joy to witness through-out the years, the progress of the work done in the name of Sri Ramakrishna, in Kashmir. No doubt, all of you have received His blessings.

Now I am glad to know that the 4th issue of the "Sarada" Souvenir 1988-89 will be published in October, 1989. Kashmir's contribution to Indian Culture deserves indeed due recognition.

I earnestly pray to Sri Ramakrishna and the Holy Mother to bless the venture. May your joint efforts meet with all success, and the purpose of your selfless work be fulfilles through His grace !

Pravrajika Mokshaprana
President

MESSAGE

Ramakrishna Mission Saradapitha,
Belur Math
Howrah – 711202

I am glad to learn from your letter of 3.4.1989 that you will be bringing out the fourth issue of your Annual Souvenir, "Sarda" in October, 1989 and that the theme of this issue will be

'Our Cultural Heritage – Kashmir's Contribution' !

Indeed, Kashmir had played an important role in the shaping of our cultural heritage. That is the reason why Shankara and Ramanuja from the far south, visited Kashmir, and in recent times Swami Vivekananda's two visits to Kashmir have become remarkable. Great saints and scholars have all along been associated with Kashmir. I am sure your souvenir will highlight some of their contributions, and would be valuable for its contents. My earnest best wishes are with you in this endeavour.

Swami Smarananda
Secretary.

EDITORIAL

"Culture means as the total accumulation of material objects, ideas, symbols, beliefs, sentiments, values and social forms which are passed on from one generation to another in any given society."

When we write of cultural heritage we definitely think of all the material objects, ideas, symbols, beliefs, values, social forms etc. that have come down to us from the times gone by. It is in fact the transmission of these that determine the present day life and society of a person. When we look to the Indian culture, we are face to face with varied aspects of life both material and mental. Swami Ranganathananda says - "Indian culture in its long career has experimented with life in its diverse aspects and levels. It has not neglected any of the values of life, but it has concentrated more on some than on others. Politics, economics, art, science, religion and philosophy - all these have been enriched by its contribution; but its greatest and most unique contribution is in the field of religion and philosophy."

The greatness of Indian culture has been its capacity of assimilation of varied elements. The cultural tradition of India has received contribution from the vast and varied regions of India. There is a unity in this diversity of the cultures of India.

Different regions, different climatic divisions, different languages, different religions have in fact added richness and variety to this central cultural tradition. The various sub-cultures are so inter-woven into the central cultural tradition that it becomes unimaginable to isolate them from one another. Religious tolerance and harmony of various faiths has been a spacial aspect of the culture of India. Swami Vivekananda declared....."We believe not only in universal toleration but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth...... I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boy-hood, which is everyday repeated by millions of human beings."

"As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different

paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

Kashmir has been a fore runner in the fields of philosophy, religion, history, sanskrit and persian literature.

History conveys that Kashmir in its own way evolved her own science, arts and crafts, developed her own music, sculpture, architecture and painting. In the realm of philosophy it made contribution to Indian philsophic thought of which Advaita Monistic Shaivism is the result. Sanskrit poetry reached its high mark in ancient Kashmir. We have works of RatnaKara, Shiva Swami, Bilhana, Kshemendra, Kalhana, Jagder Bhat, Utpala, and those of many others which reveal to us the great contribution of Kashmir to this great language of India. Kashmir literature has in its own way enriched the literature of India. Above all the great contribution of Kashmir to Indian culture has been the toleration and acceptance and harmony between various thoughts and philosophies. The Archaelogical remains at various places indicate that Kashmir has always been in the lead in various fields. We have Lalleshwri, Nund-Rishi, Habakhatun, Parmanand on one side and engineers like - Sooya on other. The ensuing few pages will reveal what Kashmir has contributed in various fields right from the Agmas-the ancient (revealed literature) to the present day creative outpourings and their direct interaction with the society.

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ABOUT THIS ISSUE

* Shri Moti Lal Saqi, a famous poet and writer of Kashmiri and Padamshri winner, traces a brief history of Kashmiri Literature in the article :

"A Glimpses of Kashmiri literature"

* Shri K.L. Swaroop, vice President of Sri Ramakrishna Asharma discusses "Bhakti in Kashmiri Shaivaism" in his article :

"Place of Bhakti in Kashmiri Shaivaism."

* Sh. S.N. Koul briefly describes the contribution made by Kashmir to the enrichment of Indian culture in the article :

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* Prof T.N. Bhan writes :

"Kashmiri Poetry" -the inward movement.

* Dr. Balji Nath Pandita-a scholar of Shiva philosophy contributed :

"Monistic Shaivism of Kashmir.'

* Pravarajika Prabuddha Prana had a pilgrimage of the holy cave of Amarnath in 1987. She sums up her experiences in the article :

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* Sh. S.N. Bhat "Haleem" explains the contribution of Kashmir to Indian culture in Hindi article :

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* Janki Nath Koul 'Kamal' explains some basic categories of Cultural Heritage in :

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* Swami Harshananda, President Ramakrishna Math, Allahabad :

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* Swami Mukhyananda ji, Acharaya Monastic Probationers,Training Centre, Ramakrishna Mission, Belur Math has contributed an article on :

"Reorganizing the Hindu Society"

* *The photographs of various activities of Asharma have been contributed by :*
Mr. Santosh Kak and Mr. A.K. Raina.

SWAMI VIVEKANANDA ABOUT KASHMIR

* "Now Kashmir. The excellent accounts you heard of this place are all true. There is no place so beautiful as this; and the people also are fair and good looking, though their eyes are not beautiful".... 13.9.1897.

* "We are in Kashmir at last. I need not tell you of all the beauties of this place. It is the one land fit for yogis, to my mind....." 5.9.1897

* "I shall not try to describe Kashmir to you. Suffice it to say, I never felt sorry to leave any country except this paradise on earth....." 1.10.1897

* "......Ah! Mary, if you could see Kashmir-only Kashmir; the marvellous lakes full of lotuses and swans (there are no swans but geese-poetic licence) and the big black bee trying to settle on the wind shaken lotus (I mean the lotus nods him off refusing a kiss-poetry),then you could have a good conscience on your death bed.As this is earthly paradise and as logic says one bird in the hand is equal to two in the bush, a glimpse of this is wiser, but economically the other better : no trouble, no labour, no expense, a little namby-pamby dolly life and later, that is all...." 28.8.1898.



Paramahansa
SRI RAMAKRISHNA

A GLIMPSES OF KASHMIRI LITERATURE

Moti Lal Saqi

"Chum-Charya Padas" first assembled by Abhinava Gupta (b-10th cen. AD d -11th cen. AD) in his famous and authortative book on Kashmiri Shiva Darshna constitutes the first land mark of Kashmiri literature. These padas are of course far from today's spoken and written Kashmiri, yet it is important enough that these padas are to be studied in depth to understand and determine the course of Kashmiri and its forging ahead through the ages.

We are not sure as to when these padas were composed due to their unknown authorship but it shall not be wrong to presume that the padas were in currency long before Abhinava Gupta assembled and incorporated them in his book. The thought content of these padas constitutes the basics of Sahajyna, an offshoot of VAJRAYANA. Thus the first progenators of Kashmiri have been the Buddhists.

It is noteworthy that through the ages Kashmiri was never a privileged language. In the earlier phase it was under the sway of Sanskrit and from the 7th decade of 14th century A.D. persian dominated the scene upto the end of 19th century. Instead of Kashmiri, persian was replaced by Urdu. Urdu continues to be the official language of Jammu and Kashmir till date. Kashmiri never enjoyed royal patronage, even after independence. It is still fighting for its constitutional status given to it in 8th schedule of constitution of the country.

Kashmiri from the very beginning thrived in the lap of hermits, siddas, Rishis, mystics and sufis.

We are not possessing anything of this sort, composed or written between 11th and 13th century A.D when Shatikantha (13th century' A.D) wrote 'Mahanaya prakash' a treatise on 'Mantradhana of Vddiyane'. Linguistically 'Mahanaya Prakasha' is another step in the development of Kashmiri. It is the link between 'Chum-Charya-padas' and Vakhs of Lal Ded.

In 14th century Lal Ded (b-1320 A.D. Pampore d-1380 A.D. Bijbehara) appeared on the horizon of Kashmiri, emitting her dazzling light all around. In diction, subtillity of thought, poetic grace and spiritual glow she has no parallel. She is tallest of the tall in the entire community of Kashmiri writter'sfrom 14th century down to present day. Her poetry termed as 'Vakhs' are considered by all Kashmiris as sacred literature. Her poetry has attracted the attention of a host of foreign as well native Scholars and spiritualists.

A peep in her great poetry indicates that she had a rich, varied and powerful literary

tradition behind her. Her vakhs were not the beginning of a new era but the end of a glorious literary period of Kashmiri, which is lost for ever as a result of political turmoil in the valley for a long time.

Nund Rishi (b-1377 Khe d-1442 Rupvan), the only junior contemporary of Lal Ded whose compositions have come down to us, is a luminary of our language and culture in his own right. The poetry of Nund Rishi is called 'Shruk' the Kashmiri form of Sanskrit 'Shaloka' having hardly anything in common with 'Shaloka' excepting the name. His poetry is the expression of his Rishi doctrine, an indigenous mystic cult of Kashmir, which stands for universal brotherhood, fraternity, compassion, non-violence and tolerance. Like vakha of Lal Ded a good number of 'Shruks' come within the range of very good and graceful poetry. The tradition of "Shruks" began with Nund Rishi and came to an end with his departure from the world but the tradition of 'Vakhs' continued to the present century but remained confined to the Shiva poets of Kashmir.

Avtar Bhat (15th century A.D Lar) wrote 'Banasurvad Katha'. His epic is based on a portion of "Harivamshapurana". This epic is still to be seen through the press, though it is the first epic of Kashmiri, the only manuscript of this epic is in the treasure of Bhandarkar research Institite of Pune. The language of Avtar Bhat is archaic as compared to the language of Nund Rishi. The historical importance of this epic can not be denied because, this epic provides us with an opportunity to peep into the language of the elite of that age.

There are recorded references in histories that some more books like 'Zaina Charit and Zainavilas' were written during the reign of Zain-Ul Aabidin (1420-1470 A.D). But nothing in original has reached us. From the period of Zain-Ul-Abidin down to the period of chaks we draw a complete blank. Then the songstress of Kashmiri Habba Khatoon (d-1604 A.D) entertains us with her sweet and melodious songs. She is the forerunner of Lyric tradition in our literature. Her songs are full of pathos and longings for her beloved Yusuf Shah, who was detained by great Akbar. Her 'Vachans' as these are called in Kashmiri opened new 'vistas' of form in Kashmiri, these 'lola' vachanas (love lyrics) is a precious treasure cherished by all of us. Those who followed her path include Khawaja Habibullah Nowshari (1556-1617 A.D) Mirza Akmal-ud-din (b-1671 d; 1718 A.D Hawal) and Arnimal (d-1800 A.D) only a meagre number of poems composed by above mentioned poets have reached us but the poems of these composers are worthwhile and superior to the compositions of those poets who followed them in this field.

Sahib Koul (b - 1629 Habba Kabal d-1682 A.D) also belongs to this period but has nothing common with Habba Khatoon and others. His book "Zanma Charit" is a treatise of philosophical nature. Same is the case of Rupa Bhawani (b-1625 sqr d;-1724 A.D). She continued the tradition of Vakh but her Vakhs lack the spontaniety of Vakhs of Lal Ded, though every word of her glows with spiritual fervour.

There are some more poets of 18th century like Nunda Dar, G.S. Azad and Mir Saad-ullah but they fail to attract the attention of critics and readers. After going through the composition of these poets we can easily understand that under the influence of Persian Kashmiri was changing its complexion and Kashmiri word hoard was absorbing persian words at an accelrated speed. Excepting Arnimal 18th century failed to produce a major poet.

Historically and politically 19th century was century of tyranny and gloom for common Kashmiri folk. But so far as the Kashmiri literature is concerned it sprouted like a bud and provided enough stimulus to poets to express their inner feeling, rather express their self in the form of poetry. This century proved to be the harbinger of new trends and literary genres.

Masnavi was for the first time introduced as a new genre of literature by Mumin Saab (18th-19th century A.D. Bedagam). A host of poets followed Mumin Saab and among them Mahmood Gami (d-1885)) deserves special attention. Mahmood wrote quite a good number of Masnavis. Besides he wrote Naats, Vatchans, Gazals and elegies. Among his contemporaries he is the tallest keeping in view the contribution he made to literature. Among the contemporaries of Mahmood, Shah Qualender (d;1880 A.D. Wathora) Nazim (19th century A.D. Bijbara) and Aziz Ullah Haqqani (d.1926 A.D.) proved their metal in the realm of Masnevi to a large extent. The central idea or the plot of most of the Masnavis owes its origin to persian. In certain case the language is loaded with persian words to such an extent that it is very difficult to decide whether the language is persian or Kashmiri.

Indiscriminate borrowing from persian word hoard has injured rather damaged the quality of most of the masnavis; whether written in 19th or 20th century. This observation is also true about the epics of Amir Shah Kreri (b-1830 Kreer d-1899 Kreer), Wahab Paray (b-1846 Hajand-1914 Hajan) and Pir Ghulam Mohammad Hanif (b-1869 d-1937.)

"Gulrez" of Maqbool Shah (d-1870-71 A.D. Kralwari) is a master piece in the form of a masnavi. Maqbool too has borrowed the plot of his work from persian. The creative genius of Maqbool has made this unknown narrative of persian a master piece of all times. The sweetness and poetic spontaniety of "Gulrez" can not be explained, it can be felt and enjoyed alone. In today's electronic age people long to listen to the soothing verses of Gulrez. Maqbool has writen many more masnavis but he will be survived by Gulrez alone in future. Some of the masnavis have their roots in Indian classics like "Ram Avtar Charit" of Prakash Ram(b-1801 d.1877 A.D. Kurigam) Nal Damyanti by Bulbul Nagami (b-1812 d-1902), Krishna Avtar and Rukhmani Mangal of Maanju Attar (d.1964). Masnavis based on Indian classics have one thing praise worthy about them that these are not loaded with Sanskrit work hoard. The poets have tried to the best of their capacity to maintain the idiom and temper of Kashmiri language. Another aspect of these masnavis attracts the attention of the reader that the poets have localised the plots and have decorated the narration with local similes, metaphors, phrases, allusions and episodes.

Based on a local legened Wali Ulleh Mattoo's (19th century) "Hee Mal" is a reputed masnavi and is cherished by people.

In the field of epics Prakash Ram is the first to introduce this genre. He was followed by Bulbul Nagami and others. Lesser known poets of 19th and 20th century have written epics in a large number but nobody has succeeded to touch the standard of epics established by Bulbul Nagami in his samnama. Most epics written in Kashmiri are based on Islamic history and have religious appeal. These epics are models of versification of real poetry.

Mystic poetry is the most precious treasure of Kashmiri literature and has its roots in 19th century because all the leading mystic poets were born in this century. After

a lull of almost four hundred years after Lal Ded and Nund Rishi mystics appeared on the horizon of Kashmir to sustain and enrich the Kashmiri language; Generally known as "Sufi Shairi", the theme of Kashmiri mystic poetry is a blend of vedanta, Kashmiri Shivism Sahajayana, Sunya Vada and Islamic Sufi thought. Sufi poets have freely used the terms of Hindu mythology in their compositions with command and full knowledge of their cannotations. They have mostly used the forms of "Padda" and "Vatchun" for giving expression to their experiences and inner most feelings. As a matter of fact Padda and Vatchun forms have been added to the treasure of our poetry by the Sufi poets. Some of the representative poets of this trend are Mumin Saab, Souch Kral (d-1854) Rehman Dar(d-1875) Rahim Saab (d-1850), Naima Saab(d-1880), Samad Mir (b-1892 d-1950) and Ahed Zarger (b.1890 dt; 1983).

It was Rasool Mir (d.1870) who proved to be the founder of romantic trend. His poetry is the expression of his love and taste for female beauty. He influenced a number of poets who followed him but there was none to exceed his stature or to equal him. The spontaniety of his expression and intensity of emotions have given a new dimension to his poetry.

Bhakti poetry too has its roots in 19th century. Both Ram Bhakti and Krishan Bhakti made their way in Kashmiri in this century. The representative Bhakti poets of this century are Prakash Ram, Paramananda and Bulbul Nagami. Prakash Ram is a Rama Bhakta while Paramananda is a Krishan Bhakta and is the representative of Madhura Bhava. Shiva Bhakti was initiated in Kashmiri by Lal Ded, though in a different way, being a monist. Shiva Bhakti of Sugan-vada flourised at the hands of Krishen Joo Razdan(b.1850 d.1926). A poet of marvells Krishen Razdan wrote some unsurpassed Bhajans and hymns. In the field of Bhakti poetry Krishen Razdan has no equal so for as the execution of theme, poetic grace and originality is concerned. He was an epoch making poet. There were many others in the field to pour their Bhakti in verses but they failed to deliver the goods. It was master Zinda Koul (1886 d.1966) who enriched the Bhakti poetry treasure of Kashmiri.

It is a matter of debate whether Mehjoor (b.1885 d.1952) was an epoch making poet or not because he failed to infuence his contemporaries at large excepting Azad to some extent but there is no doubt that Mehjoor was through and through a poet and will always be considered one of the prominant poets of Kashmiri. In the beginning he followed the path of Habbakhatoon and Rasool Mir but later on he broke new grounds and made his own way. Mehjoor was a fortunate poet who enjoyed tremendous popularity during his life time. It is not the number but the quality of his verse which bestowed the rank of a major poet upon him. The poetry of Mehjoor and A.A.Azad (b.1902 d.1948) gave a new direction to Kashmiri verse in thirties if this century. Both of them made poetry the vechicle of the life and made it the expression of objective experiences instead of subjectivity. In this way they emanicipated Kashmiri poetry from a long long mystic tradition. Thus they broke the monotony and our poetry began to throb with life, its variety,glamour, pathos and sweetness. Mehjoor's poetry is superior to that of Azad by any standards. Even then Azad has a unique place in the history of Kashmiri literature as a poet, resercher, critic and the first literary historian though most of his research papers and his literary history is in Urdu. Other better know poets of this period are Ghulam Nabi Dilsoz (d.1942) Master

Zinda Koul (b.1886 d.1966) and Abdul Sattar Asi (d. 1951).

The excellent naats of Abdul Ahed Nadim (1909) are a highly prized contribution to our devotinal poetry. Others who did their bit in this field are Maqbool Kralwari, Haqqani, Nazim and Ghulam Rasool Nazki (b.1910). Natia, Rubayes of Nazki have a charm of their own and are of significant literary value.

Dina Nath Nadim (b.1916 d.1988) began to express himself in Kashmir somewhere in midforties when Mehjoor was alive, prior to this he was writing in Hindi, Urdu and sometimes in English also. His very first compositions proved a challenge to traditional poets so much so that Mahjoor too tried to follow in his foot steps at the fag end of his life. Progressive writer'smovement was fortunate enough to have a poet of Nadim's poetic calibre and genius, as its exponent and spokesman. Nadim changed the entire complexion of Kashmiri poetry and put it on an untrodden but vast and progressive path opening new vistas of thought content and form. He proved to be the founder of new epoch. His era began when Mehjoor was alive. He influenced all his contemporaries old and young and introduced new and powerful literary genre like free verse, blank verse, sonnet, opera and Hai - Ko with full command and knowledge. He made his contemporaries to follow in his foot steps. His mastery on language, forceful style of expression, variety in thought content, observation and intensity of feeling are matchless qualities which make him the towering personality of 20th century in Kashmiri literature. Nadim's contemporary A.R. Rahi (b.1925) parted his way from Nadim in the concluding years of 6th decade of this century and made some worth while experiments of new wave of poetry. He influenced some of his contemporaries also but with the lapse of time he too lost grip on his contemporaries.

Amin Kamil (b.1924) is a poet of calibre and has proved his metal in all the fields of poetry but his remarkable contribution is in the form of his meritorious gazals. As a matter of fact it is Kamil who introduced perfect Gazal in the true sense of the term in Kashmiri. Before Kamil we hardly come across real gazals in Kashmiri.

In the field of poetry other noteworth poets include Ghulam Nabi Khyal (b.1936) Ghulam Nabi Firaq (b.1922) Muzzfar Azim (b.1934) Reh Sopori (b.1926) Moti Lal Saqi (b.1936) Chaman Lal Chaman (b. 1936) Mohi-ud-din Gowhar (b.1941) Ghulam Ahmad Gash (b.1942) Nazir Kulgami (b.1931) Margoob Banihali (b. 1937) Arjan Dev Majbore (b. 1922), Naz, Pompur and Betab.

Gulam Nabi Ariz (b. 1916 d. 1965) was a poet of melodious notes, though he too was influenced by the progressive movement to some extent but he never gave up Kashmiri. He was another Rassol Mir of Kashmiri.

Rasa Javidani (b.1907 d. 1981) too was a singer of sweet songs through and through and always wrote in his lyrical strain and hardly accepted the influence of his contemporaries.

The first available work of Kashmiri prose is the translation of a portion of Bible or new testament, which was translated somewhere in the 3rd decade of current century and was published by Shri Ram Missionary press in 1821 A.D. in sharda script, Two more parts of this work appeared in 1827. In 1884 British Bible society came forward and published the revised version of previous portions along with translation of old testaments in Nastaliq. The whole work

in a single volume appeared in 1899 from Ludhiana in Nastaliq script. Those who accomplished the work of translating Bible alongwith old testament in Kashmiri include T.R. Wardy, J. Hanton, Knowles, Dr. Neve, Sulaiman and Yar Mohammad Khan.

After this there is a complete lull for more than two decades. In 1921-22 some articles pertaining to "Health and Hygiene" by prof S.K. Toshakhani (b. 1895-d-1981) who happened to be the Editor of the journal "Bahari Kashmir" were published. This journal was published from Lahore. Some portions of a novel "Kamala" by the same author appeared in this journal. All these articles appeared in this journal in 'Devnagri' script. In 1923 Sir Mark Aurel Stein (b. 1862 d. 1943) published Hatims tales in collaboration with Pandit Govind Koul (b. 1877 d. 1940) from London alongwith English rendering. In 4th decade of current century Pt. Nand Lal Koul (b 1877, d 1940) wrote first Kashmiri drama 'Satch Kahvat' based on famous episode of Maharja Harish Chander. This drama was staged in 1931 and was later on published in the same decade. On the basis of this very episode was another drama written by T. C. Bismil (b. 1904 d. 1948). This drama alongwith another drama of Bismil was published by Ali Mohammed and sons in 1938. Bismil wrote some more plays and tranlated 'Bhagvat Gita' in Kashmiri. His unpublished works include "Haqiqat Rai". A contemporary of Koul and Bismil, Ghulam Nabi Dilsoz (b. 1916 d. 1941) wrote short plays captioned as "Laila Majnoon", "Shereen Khusrov" and "Shoda". These plays were published from Srinagar in 1940. Besides this Rajpal and sons prepared the gramophone records of these farces. All the dramas referred to above have been written on the pattern of Parsi theatre dramas mostly written by Aga Hashore Kashmiri.

Mohi-ud-din Hajni's (b. 1971) drama 'Gris Sund Gara' was written in 1938. Some portions of this drama were published in 'Pratap Magzine' in 1938. This drama though loose in structure is a departure from the dramas of Koul and Bismil and is first attempt to write a drama in western style, this drama was later published in book form also.

In July, 1940 Mehjoor Launched first Kashmiri weekly 'Gash', but due to dearth of paper he was compelled to stop its publication shortly afterwards. In between 1940 and 1950 some more prose was written mostly in the form of translations but not of much significance. It was the inauguration of monthly 'Kongposh' in 1949 which set the ball rolling and various genre of prose were introduced which include critical essays, translations of classics, short stories etc. The first short story of Kashmiri "reply paid post card" was written in 1950. The first anthology of Kashmiri short stories was published by Akhtar Mohi-ud-din (b.1928) under the caption "sath Sangar" which brought him sahitya Akadami award in 1958. The book was published in 1956. In the field of short story Kashmiri is very rich.

After Akhtar Mohi-ud-din, Amin Kamil, Ali Mohammad Lone (b.1927 d.1987) Hari Krishen Koul, Avtar Krisken Rehbar (B. 1933) Bansi Nirdosh (b. 1930), Rattan Lal Shant, Hridy Koul Bharti (b. 1935) and Bashir Akhtar (b.1944) have added to the treasure of our short stories.

Amin Kamil wrote the first novel in Kashmiri "Gati Manza Gash". After this Aktar wrote another novel 'Doud Ta Dug'. Ghulam Nabi Gowhar (b. 1934) is the only writer who has published three of his novels so far. Bansi Nirdosh has contributed a very good novel "Akh Dour" to Kashmiri. In the field of novel we are in fact lagging behind as compared to other regional languages.

There was no tradition of literary criticism prior to 1947. But afterwards some people devoted themselves to this field and produced some good pieces of applied criticism and critical appraisal. Among these critics prof. Rahi, Mohammad Yusuf Taing (b. 1935) prof. Hamidi (b. 1932) proff. P. N. Pushp and Amin Kamil are included.

Kashmiri has made great stories in the field of drama. Three of the dramatists Ali Mohammad Lone, Pushkar Bhan and Moti Lal Kemmu earned Sahitya Akademi award for their drama. Avtar Krishen Rabhar, Hridy Koul Bharti, Farooq Masudi and Akhtar Mohiudin too have written standard Radio and stage plays.

Being a neglected language for centuries together, Kashmiri was in need of zealous research scholars. A devoted band of research scholars took up the challenge and unearthed the hidden treasures of Kashmiri literature. Abdul Ahad Azad was the pioneer and after him people like Avtar rishen Rehbar, Mohammad Yusuf Taing. Moti Lal Saqi, Amin Kamil carry on the work.

Prior to independence Kashmiri had hardly a firm base of prose writing but today there is no dearth of prose. Besides novels, short stories and dramas, there are books available on Historiograpy, Sociology, Psychology, History, Political Science, Botany, Scientific inventions, Dramatics, religious philosophies etc.

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Kashmiri Poetry - The Inward Movement

From earlier times to 19th century

-Prof. T. N. Bhan.

In all countries of the world, at all times, poetry has bloomed in various hues and forms like the very beauties of nature herself. Even when language was not ripe for any systematic expression of ideas or feelings, glow-warm flashes of poetic beauty might be seen in spontaneous ejaculations communicative of the primitive man's attempt at expressing his innate feelings or at giving vent to his sense of wonder and excitement, say, at the sight of a cloudless nocturnal sky, troubling with stars, or at the colours of seasons or at the playful movements of birds and wild animals. As language attained some degree of maturity for expression, the oral tradition in poetry emerged first, like spring-buds, in the snatches of folk song and perhaps slightly later, in folk tale, short and long. Speaking broadly, the oral tradition of folk song and folk tale of lullaby and festive verse, marks the beginning of poetry in different languages of the world. Such beginnings are naturally simple and straightforward thematically as well as in form and style. The beginning of Kashmiri poetry, though conforming to the general pattern of the oral tradition, shows a peculiarity, all its own, in as much as it is revalatory of a distinctive inward movement which expands cousciousness or, to use a more effective phrase, heightens our awareness. Also, this pecularity or contradistinction, may be seen in the form of the verse too. It is complete and compact enough to express the subtle shades of this inwards movement even though Kashmir has not as yet attained the maturity of a written language. This mode of expression is the "Vaakh"[1] which has come to generation after generation of Kashmiris by word of mouth.

The earliest Kashmiri poetry reveals in the profundity of its content, an expanded and illumined consciousness. The unfoldment of this illumined consciousness is too delicate to brook the fixity of philosophic and logical exposition, but so harmonious and enlightening as to lend itself to the sympathy and symbol of poetry, to its melody and rhythm.

The 'Vaakh'- content blazes a trail, it generates a movement, the movement of self enlightening inwardness, which is too vital to show any interruption, from the earliest to the modern and even to the contemporary times. The philosophic background of the poets, using the 'Vaakh'- mode is too meaningful to be brushed aside altogether, but so intensely personal in each pilgrim's progress to the celestial world that it is much more rewarding to have the real feel of the sweetness and

harmony of their verse experience rather than making an effort at gleaming a sheaf of philosophy from it.

The truth is that the poets of the first phase enjoyed the rapture of their overmind experience and this rapture overflows with their verse; it was not their purpose to evolve a creed or formulate a philosophy. This is not to suggest that the study of their philosophic source of inspiration is exotic to the appreciation of their poetry, on the other hand it is necessary to do so because it sheds light on the terms and twists of the razor-edged path of an inward quest too subtle for words.

The 'Vaakh' dates from Shiti Kantha's *Mahanaya Prakash* [2], though there are some Vaakhs which forerun it. Their language, as also that of *Mahanaya* Prakasa, being *Apbramhsa,* or to be more precise, *Prakrit* in the *Apahbramsa* stage, it may not be necessary to refer to either except only as a type of verse which foretells this movement of inwardness. We may give below the rendering of a *Pad* or *'Vaakh'* of Chüm Reshi[3] as a specimen of the verse which probably dates earlier than Shiti Kantha's Vaakh :

Now hard as a stone your mind
Will gradually melting slow
In you pure self's glow
As it is revealed:
Then the world you see:
The world around
Will merge in you
And naught remain
Except to glow, a steady flame
Of the Reality ultimate!

The 9th or the 10th century 'Vaakhs' of the *Mahaneya Prakasa* point to the same search of the same imwardness, though speakng from a purely linguistic consideration, it may be differentiable. A representative rendering from *Mahaneya Prakasa* may be given as below.

If the world, thy Master bears fruit
No formal worship, no philosophy you need,
A moment will then surely come
And thyself, of its own
Will shine like the full moon

It is, however, the fourteenth century Yogini, Lal Ded, the first name in Kashmiri poetry, who becomes the fountain head of this movement of self enlightening inwardness. Her pilgrimage to self enlightenment begins as her Master transmits to her the one and the only message : "From without enter within". There is no open sesame, and she does not enter 'Within' all at once-the 'Within' is not a ripe apple to fall into an open mouth. Her 'Vaakhs' reveal her suffering and struggle as also the joy and hope of this struggle. For her struggle is the prize:

The heart of pursuit
The thirst of Quest
What a wonderful state to experience!
Lucky is the one, ever in chase, ever in pursuit[4].

1) Searching Him, Seeking Him
I, Lalla exhausted fell
I strove, taxing all my strength
An unwinking look, then, at Him I fixed
And saw His door latched
My longing, then a passion became,
My will stiffened
There and then.
I watched and watched and watched.

2) With a thread raw, untwisted
I tow my heart acorss the occean;
Would my God hear me!
And land me safe across

I only waste away
Like water from pots unbaked
My soul only longs
To go back to its home!

3) With moon, nearing its Journey,
I woke up
And induced the mad one to sing and speak
In God's love, I bore the sting of pain
And awakened the dear one, saying softly
'I am Lalla, I am Lalla[5];

As her struggle shows even the first streaks of fulfiment, She is filled with a rapture which overflows into her verse. In these rare moments of self illuminations she makes an effortless effort to communicate the incommunicable through moving imagery, picturesque metaphor and sparkling similes - then her 'Vaakhs' ring with a melody which no translation can catch. It is of such poetry that Sri Arubindo speaks, "As far the originating source of poetry it may be anywhere, the subtle physical plane, the higher or lower vital self, the dynamic or creative intelligence, the plane of dynamic vision, the psychic, the illumined mind, even though this is the rarest, the overmind. To get the overmind inspiration, though it is so rare that there are only a few lines or short passages in all poetic literature that give at least some appearance or reflection fit"[6]

1) The soul is ever new, the moon is ever new,
So do I see this world for ever new and new,
Since I, Lalla, scoured my body and mind
(all yesterdays and tomorrows faded away)

I live in the present, the Now
For ever new and new."[7]

2) You are (o, Lord) the sky (above)
You are (o,Lord) the earth below;
You are the Day, You are the Night
You are the rice, the sandlewood
The flowers, the water
You are everything
What offering can I make?

3) Every moment & watchard.
Breath's Ingress and Egress:
Thus shone in me the inner light
And I know my being reality
The inner *lustre* without reality
I held him fast in darkness
Leaving not my hold on him,

The same movement is seen in the verse of Shikh-ul-Alam, popularly known as *Nund Ryosh*, the patron saint of Kashmiri. Considering his 'Vaakhs' and 'Shruks' (as contained in two volumes published by the J&K cultural Academy - Kulyati Sheikh-ul-Alam) it may be said that though moralistic and didactic, their source of inspiration is the search of inwardness, the search that illumines the seeker. This intensity of personal search is partly reflected in the rejection of the transitory pleasures of the world, which only draw us outward to the objective world of name and form, and partly by the earnestness of the saint's transfer and the sincerity of his devotion.

1) Perishable the body, terminable the breath
Whatever you build, perish it must
My words need weighing, introspection,
God wash off our sins.

2) The dumb one of the Lok Bhavan
Bred the chirping birds;
She disappeared with them
(From here to eternity)
Grant me a similar boon, O Lord!

The import of this verse (i.e. of No.2)

cannot be clear without recalling the story of a dumb saintly lady who resided at Lok Bhawan, a village in Anantnag district. Every morning she fed birds on bits of bread and some rice and water. One day she was found dead by the birds - there was nothing for them on the floor of the room in which the dumb lady lived. They prayed to God for her. Lo and behold they carried her oft to heaven on their wings. According to another version as the birds prayed for her, the dead lady, suddenly developed wings and flew to Heavan.

3) The Lalla of Padamapore
Drank the Nector (no doubt there be!)
She saw Shiva face to face
And everywhere
Grant me a similar boon, O Lord![8]

Prayer and admonition apart, there are such verses as the following which show, forthrightly, this trend of inward search in the saint:

"Would you know what oneness is?
But you will cease to be
For oneness is all. Its splendour vast
Has set all this aflame
Would you know what oneness is
But reason and thought will reach it not
And who within his ken can bring the infinite.[9]

The times that followed Lal Ded and Nund Ryosh i.e. the sixteenth century and even after, witness the growth and spread of Persian literature in Kashmiri. This new influence moulds both the form and content of Kashmiri poetry. The parallalism between the newly introduced Erfan and the existing Kashmiri monistic Shavism is seen only reinforcing the movement of self-enlightening inwardness. Despite, therefore, "Fields and pastures now" the 'Vaakh' trend continues in Kashmiri poetry though for the time being in a subdued manner. Some of the songs written in the times, show the continuance of the trend. But two names stand apart for some, even howsoever, brief assessement - *Rup Bhawani* and *Shah Gafoor.* The 'Vaakhs' of the former show this movement of inwardness as unmistakebly as *Lal Vaakh,* yet they somewhat lack their lyrical tone and singing quality. At times they are obscure too, atleast, for the common reader, but their sincerity and profundity are too obvious to be missed. Sometimes they are mellifluent - showing grace abounding in the seeker for enlightenment.

1) O Lord, groping through darkness
I entered thy effulgence and following the track
Of *Sahajakala,* I realised
All paths lead to thee. O Lord.

2) I concentrated on you, and realized
That you alone can open the gate for me
You alone can bestow the gift of fulfilment
Except you, I desire none.
You gave me promise and hope too
Now O Lord. Fill my cup.

Here one may be reminded of the immortal lines from *Hound of Heaven*

Ah: is Thy love indeed
A weed, albeit an amaranthine weed
Suffering no flowers except its own to mount.

For *Shah Gafoor* the objective world is an expansion of the ultimate Reality, to realize which one need self enlightenment. An illumined soul does not find any difference between Him and his own self. His poem *"Su os Paany"* represents his vision :

I made the mind drink

The ocean of ether:
Clearly I made it say
I am He, I am He
I sifted meaning from wise sayings
And concentrate on *su ham su.*

It speaks for the inherent vitality of this movement that it continues to flow uninterrupted in the 18th century and late 19th century and in the 20th century right from its first quarter to the contemporary times. It is not possible to treat the subject here in as detailed a manner as it undoubtedly deserves but to indicate the vitality we have referred to above. We mav note some of the outstanding poets of the period who enriched Kashmiri poetry with their individual contributions. Among the 19th century poets we may mention *Rahim Sahib* (d -1870), *Nyama Sahib* (d-1880), *Parmananda* (1791-1885), *Rahman Dar* (d-1897), and *Shmus Faqir* (1843-1904)

The most popular and powerful poet of the 19th century is *Rasul Mir,* he reinforces with vigour the poetry of love and nature. The poetry of inwardness has no appeal but it is not lost altogether - some lone travellers keep the trend and its appeal alive. We may mention *Rahim Sahib :*

1) The fire of vital air
Has kindled the eternal throb in me
And I have drunk the fire of *Shesikal*
Om has made me ecstatic.

Nyama Sahib feels the delight of inwardness and communicates in a forthright, lyrical verse, worn-out -life, death, change, the transcience of the objective world his sensitiveness an inward direction and he has the feel and rapture of the search, his consciousness expands and he sees God as the reality behind all that exists,

I wonder that God is All
And there is naught but God."

Rahman Dar, best known for his innovation, *Sheshrang,* expresses the wonder and joy of inwardness lyrically and melodiously. His allegorical poem, *"Maach Tulur"* (the allegory of the Honey Bee) is illustrative of his vision - The Honey comb is the individual soul, Fly stands for desire (human desire), and Honey Bee represents the intllect which guides us.

Parmananda (1791-1885) would seem to fall in different category altogether - the category of devotional poets. There may be ample justification for this view but the very depth and fervour exhibited by his devotion cannot but lead us to discover the vision that inspires him. Behind his allegoy and metephor, his story and symbols there is the truth which his inner quest has yielded him, the truth of oneness which is manifest in all that we see and exerience without and within. The search for this oneness is an inner quest. You have to steady the mind and worship the lord. The physical stages described in the pilgrimage to Amarnath *(Amarnath Yatra)* are only symbolic of the different stages of the spiritual journey -the journey from without to within. It is only after covering these stages of the inward quest that one may see the lord face to face nowhere, except in the cave of his innermost being:

1) Ascond the Bhairwa mountain [10]
Step by step
Slowly, steadily, slowly
Beware, the jewel on the peak
Entrust thy-self to the feet of the Lord
Steady thy mind and worship the lord.

The famous and oft - sung poem of *Parmananda,* beginning with the lines.
"Karama boomi Kaayi dizi Dharmuk bal....."

Vitalize the field of action with duty's strenth, is a metaphor, revelatory of the guiding principles of the quest of self, and the goal of final enlightenment.

The Tree and shadow is an allegory representing that individual soul can experience Truth only through the medium of the manifested world. The sound of Krishna's flute, the gopis rushing madly to see the flute-player represent the revelation of the self and the harmonious merger of all desires into desirelessness which when achieved enables the seeker to hear the soundles sound of enlightenment. For *Parmananda* the universe (the manifestation) is a Metaphor and God is its real meaning.

Notes:-

1. The Vaakh seems to be modelled on the general verse pattern of some of the Sanskrit texts of Shivaism. "A Vaakh is mostly a four line stanza,complete and independent in itself......" (Studies in Kasmiri - J.L.Koul)

2. It contains 94 Vaakhs.

3. Belonging probably to the 8th century - see Dr. T. N. Ganjoo's : Shivmat Te Qadeem Shaairi - P.24 Vol.III No. II Anhar - 1979.

4. Rendering from a persian verse.

5. Rendering by the author.

6. Poetry & Literature - Letters of Sr. Arobindo - 3rd series.

7. Lal Ded - J.L.Koul - Studies in Kashmiri - P 184.

8. Rendering by the author.

9. J. L. Koul's rendering - Studies in Kashmiri.

10. "You must ascend the mountain known as Panchala. The mountain composed of the glory of the God - conscionsness in the mountain of Bhairwa and filled with the mantra Sohum. And this ascent,which is begun after establishing your mind is God conscionsness.And must be accompanied very slowly so that the jewel which is your goal and which lies on the peak of this mountain is preserved and not destroyed." - Rendering by Swami Laxaman Joo, lectures on Kashmir Shaivism (Pb.1982)

PLACE OF BHAKTI IN KASHMIR SHAIVISM

K.L. SWAROOP

1. In the shiva system which is free from " Maya"
   "Yogabhyasa" observance of austerity or other modes of worship can not exclusively be prescribed(as the way for salvation). Bhakti is praiseworthy and it alone triumphs.

2. By devotion to The supreme nectar of your philosophy(o Lord), a stream of bliss, as it were, flows in my mind.

3. (o Lord ! by virtue of being absorbed in Thee) I am the most fortunate one; I have attained fulfilment;and I am great(as well). This is my tangible feeling. This real state is possible only to those who take refuge in Thee, o Lord.

4. The speech is really all-praise which spreads the bliss of the "Bhakti" of Shankara far and wide.

5. If your Bhakti(vis-a-vis)Bhagwati is unflinching, serve Her two Feet. (Two feet are generally symbolic of Jnana and Kriya - shaktis of Bhagwati).

While lofty philosophical doctrines of Kashmir shaivism running neck to neck with Advaita vedanta and cutting asunder the gordian knots of the mysteries of this life or life here-after and phenomenal or transcendental aspects of the world, providing a good feed of thought to the thinkers of the world, it has also provided or for that matter continues providing nectar like succour in the form of 'Bhakti' to such souls as are thirsting for it. Advaita Shaivism of Kashmir is, by and large, considered to be *'Jnana Yoga'* predominant, though *'Bhakti',' Rajya'* and *'Karma Yogas'* are inextricably woven in it. The purpose of the instant article is to make a humble attempt to show to what extent 'Bhakti' has influenced some great enunciators and exponents of this thought. Without fear of contradiction, whatsoever, we can say that the shaivite thought of Kashmir is like a huge tree with a number of big branches, each branch representing a system of thought in itself but entrenched to the same root of the huge tree, characteristically true to the Indological concept of Unity inDiversity.

As a matter of established opinion of the seers, no philosophical thought having bearing on theology can ever comprise one ingredient viz. 'Jnana'. The semblance of 'Bhakti' and 'Karma' has to be per necessity present in it, as otherwise it will be devoid of the element of the inner-most feeling of heart which essentially forms part of metaphysical concepts. It also means pursuit of the ideal with complete surrender before the supreme being. In the process our consciousness gets expanded, enabling us to tread on the path to

the final goal. In order to grasp the real import of 'Bkakti', somewhat in depth, it will be worthwhile to refer to Narada Bhakti sutras and the Gita. In fact these serve as a touchstone of *Para-Bhakti.* According to Narada, Bhakti is verily the supreme love for God.[6] In the Gita[7] the Lord enumerates the various fundamentals of *'Bkakti'* with clear exhortation of observance of the same; "like hatred towards none, friendliness and compassion towards one and all, absence of feeling of I and mine, even - mindedness in pain and pleasure and forbearance. A *'Bhakta'* should neither be cause of agitation to the world nor get himself agitated by the world and be free from joy, anger, fear and anxiety. Such a *'bhakta'* is dear to Me who has no wants, is pure, prompt, unconcerned and self-less in all undertakings; neither rejoices nor hates nor desires, renounces good and evil, maintains equanimity of mind in honour and dishonour, pleasure and pain, censure and pain and is full of devotion, always thinking of Me and Me alone." The Lord guarantees security to the *'Bhakta'* of what stands already gained by him, and providing what he has not attained. *"Bhakta"* has to adore the Lord alone and think of nothing else. Complete surrender before Him is the criterion and for attaining such an elevation of mind, he has to discipline himself and observe austerities. Be that as it may, the most, subtle perspective of *'Bhakti'* has very beautifully been laid down by the greatest seer of the modern times, Swami Vivekananda[8] thus:-

"When this highest ideal of love is reached, philosophy is thrown away; who will then care for it? Freedom, salvation, Nirvana-all are thrown away; who cares to become free while in the enjoyment of divine love? 'Lord, I do not want wealth, nor friends, nor beauty, nor learning, nor even freedom; let me be born again, and again and be Thou even my love'. 'Who cares to become sugar?' says the 'Bhakta'. 'I want to taste sugar'. Who will then desire to become free and one with God? 'I may know that I am He; yet will I take myself away from Him and become different so that I may enjoy the beloved'. This is what the Bhakta says. Love for love's sake is his highest enjoyment. Who will not be bound, hand and foot, a thousand times over to enjoy the Beloved? No Bhakta cares for anything except love, except to love and be loved. His unworldly love is like the tide rushing up the river; this lover goes up the river against the current. The world calls him mad. I know one whom the world used to call mad, and this was his answer; my friends, the whole world is a lunatic asylum. Some are mad after worldly love, some after name, some after fame, some after money, some after salvation and going to heaven. In this lunatic asylum I am also mad, I am mad after God. You are mad; so am I. I think my madness is, after all, the best'. The true 'Bhakta's love is this burning madness before which everything else vanishes for him. The whole universe is to him full of love and love alone; that is how it seems to the lover. So when a man has this love in him, he becomes eternally blessed, externally happy. This blessed madness of divine love alone can cure for ever the disease of the world that is in us. With divine inebriation selfishness has vanished, he is drawn near to God, he has thrown off all those vain desires of which he was full before."

"We all have to begin as dualists in the religion of love. God is to us a separate Being, and we feel ourselves to be separate beings also. Love then comes in the middle, and devotee begins to approach God and God also comes nearer and nearer to the devotee. Bhakta takes up all the various relationships of life, as father, as mother, as son, as friend, as master, as lover and projects them on his ideal of love, on his God. To him God exists

in all these and the last point of his progress is reached when he feels that he has become absolutely merged in the object of his worship. We all begin with love for ourselves, and the unfair claims of the little self make even love selfish. At last, however, comes the full blaze of light, in which this little self is seen to have become one with the Infinite. Aspirant himself is transfigured in the presence of this light of love and he realizes at last the beautiful and inspiring truth that love, the lover, and the beloved are one."

In the backdrop of what has been said about *'Parabhakti'* in foregoing lines, let us revert to the main subject viz. role of the shaivite seers in giving due place to 'Bhakti'. We are tempted to start with Utpala, the great seer who lucidly explained the unique doctrine of *'Pratyabijna'*, now acclaimed as one of the finest pieces of metaphysical concept of Truth about Ultimate Reality, both by the scholars of East and West. Since we are concerned with what Utpala has bequeathed to us as a 'Bhakta', we will refer to his *'Shivastotravali'* compiled later by Acharya Aditya Raja. The *'Shivastotravali'* comprises twenty 'Stotras' of verses which according to the legend were actually Utpala's intuitive expressions of intense feelings of Bhakti vis-a-vis his beloved, oblivious of the surrounding world in a quite inebriated state of mind, as it were. The grandeur of these expressions of feelings par-excellence lies in the fact that nowhere the tenets of Advaita Shavite thought has been compromised. Despite lofty nature of the philosophy of the system, Utpala under a genuine compulsion of his inner-most feeling, has no hesitation in declaring that in *'Shaiva-Marga'* *Bhakti* alone triumphs. He unequivocally pronounces that nectar-like down-pour of *Bhakti* can be enjoyed by such Bhaktas' alone as albeit being in the world of name and form, with its ups and downs, don't get tainted. This has been emphasised by Sri Ramakrishna also that we should be in the world but not be wordly. The 'Bhaktas' who constantly think of and repeat *'Shiva Dhvani'* (Lord Shiva's name) are really exalted ones. Addressing the Lord, Utpala says, 'Absorption in Thy thought and separation from Thee are verily *Shukha'* and *Dhukha* respectively to me,[9] "He is bold enough to make a grievance to the Lord that when he has been graced by Him by accepting him as His *'Dasa'* why is he not to be considered for His *'Darshana'* and the service of his lotus feet. Explaining the superior-most status of 'Bhaktas'utpala in the opening verse of the,'Bhakti Stotra' says;(10) "O Lord there are many scriptures prescribing ways and means of getting rid of three impurities (Mals); and also highly learned persons and "Yogis" well-versed in these scriptures; but in reality the happiest of all is the "Bhakta' only."[10] "I have no desire for renunciation, nor for leading a worldly life. I don't want 'Mukti'. I crave for being inebriated with Thy "Bhakti ,O Lord"![11]

Abhinavagupta, acclaimed as the brightest star of Kashmir shaivism, happened to be the grand-disciple of Utpala. He has also given due place to 'Bhakti' even though we always find him blissfully swimming in the nectar-like ocean of *Jnana*. While dwelling on how grace of the Lord descends on the worldly people, he gives first place to Bhakti Yoga[12]. Praying to Devi the dynamic aspect of the ultimate Reality pervading the whole of the cosmos, he seeks a favour as a true 'Bhakta' thus; "Let there be not a single fraction of time, O Devi, in which I am without Thy adoration, repetition of Thy name and Thy worship".[13]

This doyen of shavite philosophers casting aside his philosophical and doctrinal niceties challenges the god of death in

his famous 'Bhairava stotra' telling him that he dare not approach him, for by thinking and serving *Shankara* he has become very embodiment of terrible *Shaiva Shakti'* and thus gained immotality[14].

Stava-Chintamani is a remarkable work of *Bhatta Narayana* comprising one hundred and twenty verses on *Para Bhakti.* The verses appear very simple but are surcharged with the fervour of *'Bakti',* the recitation of which instantaneously produces a down-pour of nectar, providing spiritual solace to the reciter and to those who mentally associate themselves with the recitation. With profound sincerity and simplicity *Bhatta Narayana* prays, "As long as we live, so long, O Lord, we may have through Thy grace, a state of mind always absorbed in Thee".[15] The verse quoted below the title shows what a miraculous effect is produced when a Bhakta completely surrenders before the Lord.

The *'Stuti Kusumanjali'* of *Jagaddhar Bhatta,* who graced the land of Kashmir sometime in the middle of fourteenth century, is a monumental work on *Bhakti.* It is basically a *'Bhakti Kavya'* but since rhetorically speaking, the work conforms to all the norms and requirements of a *'Maha-Kavya'* it is classified as that also. It comprises thirtynine stotras totalling as many as 1439 verses of different meters. Suffice to say here that floridity, simlicity and sweetness together with appealing and attractive figures of speech like simile, metaphor, alliteration etc. which according to *Mammata,* the great rhetorician of Kashmir and author of *'Kavya Prakash'* are essential ingredients of a *Maha-Kavya* are all abundantly and vividly, present in the *Stuti-Kusumanjali.* Be that as it may, we are more concerned with the divine fervour and vibrating nature of the 'Stotras' emitting the fragrance of *'Bhakti'* which intoxicates Bhaktas. Addressing the Lord, *Jagaddhar Bhatta* says. "O Lord, Thy Bhakti alone is our refuge; we are shelterless and unprotected. O Destroyer of the Cupid, the divine brilliance of Thy Bhakti can only destroy the ignorance inherent in us. In this world of delusion which is just like a prison of darkness full of miseries, divine rays given out by Thy Bhakti can save us."[16]

Panchestvi authored by Dharmacharya is a hymn on the Saguna and Nirguna aspects of Devi. As is obvious from the very title of the work, it consists of five 'Stavas' with a total of 146 verses. In its quality of devotional fervour, its runs neck to neck with *Saudarya Lahiri* of *Adi Shankaracharya.* In every verse of *Panchastvi* we observe the splendour of *'Bhakti'.* The mere recitation of the verses charges the soul of the reciter and all those who associate themselves with the recitation mentally. The Advaita thought of Kashmir Shaivism is quite immanent in the contents of the work. The author says "O Bhagwati! You are Shiva; You are Shakti; You are the Doctrine of the system. You are the originaor of the Doctrine. You are all the three Gunas. You are ignorance. You are knowledge. You are sum and substance of all. O Devi, we cannot perceive anything that is other than You."[17] Towards the conclusion Dharmacharya earnestly prays to Devi thus:" While I am in this mortal frame I may spend the days of my life absorbed in thee, singing Thy praise and adorinng You."[18]

Having said all this let us conclude by an eternal message of Utpala again:-

"The supremely reverred, the highest valued wealth of Bhakti with a potential of destroying the miseries of the world is worth-preserving as well as worth-enhancing."[19]

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The Holy Mother
SRI SARADA DEVI

KASHMIR'S CONTRIBUTION TO INDIAN CULTURE

BY S.N. KOUL

In the not too distant past, India was a country of vast dimensions, embracing in its fold not only the territory it holds at present but Pakistan, Burma, Bangladesh, Sri Lanka and Afghanistan as well.

Before the fragmentation of greater India, the land had a composite culture in which the Aryan civilization and culture were dominant.

Civilization and culture though not, strictly speaking, synonymous, are, all the same, intermingling entities and each influences the other.

Different civilizations breed different cultures and the endeavour of each culture has been to spread beyond its frontiers.

Alexandar the great, after the conquest of the world, as it was countenanced then, before his sudden and abrupt death, dreamed of extending the roots of Greek civilization and culture to the countries which he had subjugated by his armies.

Likewise, in the days of Ashoka the great, whom the famous British Historian, H.G. Wells has called the beloved of gods, through his message of peace, non-violence and love, spread the message of Indian culture and civilization through pursuasive methods and gentle means.

How far the message travelled and converted is still manifest in South East Asia.

But inland in the sub-continent religion was the guiding force. As in the Aryan civilization there is complete freedom of thought and expression, numerous cults arose and within the broad framework of its civilization numerous religious cults were born, which vied with each other to gain ascendancy. The message of each cult, for different reasons-some pewrsonal and some extra-personal-in its core remained almost the same. It was like numerous rivers taking their origin from various sources but running ultimately to the great ocean.

While the waters of each river and rivulet are geographically distinguishable, in the ocean the distinction ceases. But the contribution of each river swells the boundaries and the majesty of the ocean and gives it its name.

The diversity of the different flowing rivers vanishes in the unitariness of the ocean.

It is the same with the Indian culture. Different thoughts, throughout different ages, have confluenced in the courses of its long

history to make it a rainbow of colours. And in a rainbow, each colour has its own charm and exclusive individuality.

To say that a particular colour is more contributory to the beauty of the rainbow is fallacious, as the sum total of all its seven colours makes the rainbow what it is.

To come to brass tacks, let us examine what particular thought or action has embellished the Indian culture, distinct and distinguishable from other cultures.

Religion has been the dominating force in the way of living of the people of Kashmir. It took multifarious shapes in the form of metaphysics, religious poetry, songs and in the sayings and personal images of great religious leaders of the land, with unusually great powers of mind and imagination which were put down in black and white by them, their disciples and admirers.

Four hundred years back there was hardly a home in Kashmir which did not have a set of rare Sanskrit books on several subjects. The books were hand written on the locally produced paper or on birch bark. Some bore illustrations demonstrating the splendour of local religious art. Alas! the ravages of history have destroyed them and as such a concerted study of the literature to ascertain its originality and sublimity, has gone beyond our reach to form a definite opinion about the distinctive and uniqueness of their contents.

So far we have been flooded with sizeable literature of Kashmir Origin, translated mostly in English, which, more or less, is a rehash in one or other form, of the earlier composition culled from the classic Itihasas and Purans.

In the hoary past of Kashmir's history, there was a flourishing university at Shardhaji which was famous for its scholars-especially Buddhists. There in the university the local students and teachers evolved a new alphabetic system, which is still known as sharda script (Akshar) and prevails in some religious symbolic forms. The alphabet has now become museum piece due to our apathy and disinterest. The alpabet was original and almost all literature written in the script is gone for good.

It has to be remembered that the Aryan civilization and culture are ancient and through the millennium of years it has seen rise and decline, it has absorbed new ideas and forms through intercourse with other civilizations and cultures-albeit without sweeping changes in its original content- and because of its resilence through its inherent power of assimilation, it has survived.

The Aryan civilization and culture spread on the strength of its thought and the high standards set by its luminaries and torch bearers and thought travels faster than sound overcoming all obstacles in its passage and journey. Thought results either in its total acceptance or counter-thought and the criss-crossing is effected through the movement of great teachers and students of art and literature.

Sandwitched between high ranges of the great Himalays and without any convenient mode of transportation, the ingress and egress to the valley with the outside world was understandably very limited. The severity of the long wintry months added significantly to the restriction. So lack of a free and unfettered movement of thought made Kashmir Valley, in a way, a prison house. But the upsurge of human mind cannot be quelled even in confinement. Suited to the

local environment, the local sages, servants and saviours evolved their own thoughts and each succeeding personage improved on his predecessor's findings to make it more comprehensive and appealing. The pursuit was religious enlightement and realization of the ultimate goal of emancipation.

As religion in the Aryan way of life is the Alpha and Omega of its civilization, its entire culture is coloured by it. All the activities and actions of the Aryan race were determined by Dharma- religious merit. So religion and culture became intermixable and even indistinguishable.

Even in war and the method of waging it, Dharma (ethical discipline) determined the course of action and as such waging righteous wars became a part of Aryan culture.

So to understand the Aryan Culture, one has to undertand its religion. As the religion of the Aryan, speaking Sanskrit, was evolved primary through their four vedas and the upanishids, smritis and a number of other auxillary religious books, including six schools of philosophy and puranas, their appearances from time to time to highlight and interpret the vedic teachings, their intimate study is essential for a fuller understanding.

That the Arayans also settled in Kashmir is beyond any doubt. The complexion and physical features of the local inhabitants, the language spoken till yesterday was replete with Sanskrit vocabulary, the rituals and the names are infallible testimony of their settlement (or origin). Even though denied easy access to the mainstream of Aryan culture, due to geographical barriers, the locals swam in the stream and never abandoned the cultural Ganga.

But climate played an important role in the evolution of their thoughts. Surrounded by the mightly Himalayas with their eternal snows, rushing streams and the mystic and mysterious awe-inspiring but serene environment, the locals chose Shiva, the god of mercy and bliss, as their chosen diety out of the Trinity of the Hindu Aryan ethos.

The spiritual experiences gained by the local seers after deep contemplation, meditation, the inspirations and the poetic outbursts were woven into webs of prose and sublime poetry and with the passage of time and further insight, a philosophy at once profound and celestial, devotional and penetrating came to be propounded not through a single book but through several compendiums; through all branches of learning, arts and sciences. These flowers of Kashmir thought, so fragrant and fresh, were offered to the mainstream, the cultural Ganga of India.

In the short compass of this writeup, it is difficult to discuss the contents of these offerings, which by and large are beyond the ken of ordinary mortals. It is not the intention of this writer to write for the scholars but for the layman who now-a-days is quite oblivious of pristine glory of his cultural achievements and heritage, a slave as he has become to the allurement of material advantages, mundane life of ease and cosy comforts. Unless he wakes up and disdains the enthralling influence and charms of the soul degrading and evanescent pleasures which are aglore now, leads a simple life, devotes his time to higher and sublimer things, high thinking is unattainable by him and it is only by high thinking and simple living that he can be attracted to everlasting truths of Shiva Philosophy. Till then, a detailed discussion on the philosophy is blasphemous; casting pearls before swine.

Not only Shaivism but other aspects of higher thought also seized the local thinkers. The shakti aspect also began to flourish and in this also eminent seers and sages contributed their mite. Panchastavi of Dharmacharya, with its high and rich poetry made a mark. It is the basic Kundalini, the last word and the way of practical demonstration of the Absolute truth. It is not a thesis.

The sayings of Lal Ded, Lala Vaakh, are so profound and sublime that *it is impossible* to differentiate them from the teachings of the upanishads. Mark it, Lal Ded was an illiterate woman, but who can say that her sayings are not from the lips of the sages who composed the Vedas and Upanishads, the fundamental truths of Hindu Dharma.

Let us now turn to the Islamic period of Kashmir's history. In that period, a synthesis of Islamic monotheism and some aspects of Hindu culture were blended into splendid thought to eulogize the singleness of God and his Creation. Sofism gained adherents in Kashmir in numbers, through its qualitative contributions in song and music.

Though I cannot say that the contribution of Kashmir to the Indian culture was unique and original, yet without a shadow of doubt it can be affirmed that the Kashmiri contribution, on the whole, enriched the cultural Ganga of India with rich and fragrant flowers to make it richer and more colourful.

I believe that like our own Cultural Academy there are similar academies in other parts of the country. As far as is known, the pioneering work done in our own academy is not so flattering. It has to accelerate its efforts to sift the grain from the chaff and establish convincingly the distinct and distinguishable contribution that Kashmir has made to the over-all built-up of our national cultural heritage. A new initiative is needed and all academies in the country can make a combined and concerted effort in this direction. The study may throw new vistas before us and the result will definitely be rewarding. Let us show to the world, that we have the talent, the zeal and the courage that the British exhibited in their time to delve into our hidden past. The present complacent and arm-chair posutre will smother us.

So far we have been harping on past contributions. The self-hypnotising lullaby must now end and an assessment taken of our recent and present achievements in the fields of arts and sciences, philosophies and ethics, particularly after the political independence.

To me it appears that the westerly wind has blown us off our feet. We have lost our moorings and mental and spiritual vigour that characterised us in the past. We have become unclean and it is time that we bathe in our ever sacred and purifying cultural ganga to cleanse ourselves and regain our purity and lost glory. The ganga can do it. Only plunge into it. And " A society which forgets its traditions digs its own grave."

MONISTIC SAIVISM OF KASHMIR

Dr. B.N. Pandit

The discovery of the Indus valley civilization proved it beyond doubt that Saivism as a religion of the common people was prevalent in India right from the prehistoric ages. Some of the remains tempt a scholar to believe that the monistic philosophy of Saivism must also have been in practice in India round about the third millennium B.C. Practices in some higher types of *SaivaYoga* are the direct means of the realization of that absolute monism which developed later as a distinct school of Saivism in Kashmir. The figures of Yogins in samadhi, and that of the *Pasupati Siva* in a yogic posture and, above all, the bust of a *Siva yogin* with his eyes half shut and his sight falling towards the tip of his nose, indicating *Sambhavi Mudra* of *Saivayoga,* prove that such yoga was popularly practised by sadhakas in India in that hoary past.

Saivayoga teaches such a system of yogic practice which is sufficiently different from the system of Patanjali. Saiva system is Tantric in character so far as its views, ideals and aims are concerned. It was the yoga patronized and practised by prosperous house - holders and royal sages like Janaka, Srikrishna, Balarama etc. The yoga system of Patanjali gained popularity among Vedic Brahmins and Buddhist and Jaina monks. Saivayogins in the past reached three types of spiritual emanicipation. Some of them attained a position at which they came face to face with lord Siva and developed interest in tasting constantly their sweet communion with Him. They did not at all desire to rise above such position towards any state of absolute existence. Ancient and medieval Pasupatas were the yogins of such type. Theirs is the most ancient school of Saiva philosophy. Practitioners of *Saiva-Siddhanta* of Tamilnadu developed a system which leads to nearly the same, though not actually the same position through a different type of practical sadhana of Saivism round about the twelfth century A.D. *Virasaivas* or *Lingayatas* of Karnataka proceeded in the same age, a step ahead and developed the principle of a sort of unity in diversity, resembling the theory of Ramanuja's Vaisnavism. They called their final state of spiritual attainment as a state of *samarasya,* that is, the position of a sort of inseparable union, and not that of absolute unity, with God. Kashmir Saivism is quite different from all these three main saiva schools of thought, as it aims at such an absolute unity with God in which an aspirant recognizes himself as none other than the absolute Lord. Such ancient *Pasupatism* which had become an essential and integral part and parcel of Vedic Hinduism by the time of the composition of Mahabharata, was prevalent popularly in Kashmir from the earliest periods of the known history of the valley. Saiva

Agamas of Kashmir say that Saiva monism prevailed in India through the lives of preceptors and disciples from the most ancient ages to the start of the present age of Kali in which the teachings of the school thinned down gradually and became totally insignificant. Such historical fact is also borne out by the traces of saiva monism found in (i) Saiva Upanisads like *Svetasvatara, Jabala* etc. (ii) *Mahabharata,* (iii) *Bhagavad Gita,* (iv) *Yoga-vasistha,* (v) *Yajnavalkya-smrti,* (vi) *Avadhuta-gita,* (vii) *Tripura-rahasya,* (viii) *Vakyapadiya etc.* Somananda also says like that in his *Siva drsti.* It has been said in that work, as well as in Agama texts, that a *siddha* named *Tryambakaditya,* being ordered by Lord Siva, came down to this earth, along with two other siddhas named Amardaka and Srinatha, to give a fresh start to the learning and the practice of saivism from three points of view (i) The view of absolute unity, (ii) That of sheer diversity and (iii) That of unity in diversity. Somananda says that Tryambakaditya appeared somewhere in the region of Kailasa mountain. He was initiated into the theory and practice of Saiva monism by sage *Durvasas.* He propagated that philosophy among aspirants who deserved it. He was succeeded in such mission, one after another, by fourteen teachers under the same name. The fifteenth teacher, breaking the tradition of lifelong celibacy married a Brahmin girl and got a son named *Sangamaditya.* He became the sixteenth teacher in the line and, roaming about in holy places, he visited Kashmir and made this very country his permanent home.

The Saiva monism of *Tryambaka* got thus transplanted in the culturally fertile intellactual soil of Kashmir round about the eighth century. Many great teachers appeared here in the line and several divine scriptures of monistic saivism were revealed to them by the Lord. *Vasugupta* among them was a prominent *siddha* to whom *siva-sutra* was revealed. All that happened in about one century. Then came the time of king *Avantivarman* when several great authors of saiva monism appeared in Kashmir. The most prominent one among them was *Bhatta Kallatta* whose spiritual attainments made that school of thought so popular that even *Vaisnava* aspirants started to adopt the methods and views of Savism. He composed several very important works on Saiva monism. *Spandakarika* and the breif commentary on it are the only such works that do still survive.

The mission was carried ahead by *Somananda,* the fourth degree descendent of *Sangamaditya.* He wrote down the first philosophic treatise on Saiva monism, composed in typical logical style and dealing with the subject from a comparative view - point. Such work is known under the name *Sivadrsti,* the vision of Siva, that is, the vision of absolute monism. None of his other works is available now. His worthy disciple, *Utpaladeva,* composed *Isvarapratyabhijna,* the most important philosophic treatise on the subject. He supplemented such important work through three other works, smaller in size. One of them is *Ajada pramatr-siddhi* which refutes by means of logical arguments the non-existencialism of the Buddhist idealism. *Isvarasiddhi* refutes the atheism of the Sankhya philosophy and *Sambandhasiddhi* throws light on the principle of relativity, appearing in the form of the concept of time and space. He wrote several other works, most of which have now been lost and some of which are available in fragments. The loss of his commentary on the later chapters of *Sivadristi* is an accutely pinching one. The loss of his Viurti on his own *Isvarapratyabhijna* is not a less pinching one. His lyrical poems, collected under the title *Sivastotravali,* are very sweet and throw a clear

light on the inner essence of some very important theoretical principles of saiva monism in such a way that helps an aspirant in assimilating them practically. All those three great authors belong to the ninth century A.D.

Abhinavagupta, the final authority on both, the theory and practice of Kashmir Saivism, appeared in the beginning of the tenth century and lived upto the eleventh century. He carried the academic development of Kashmir Savism to its climax by explaining fully the theoretical works of Somananda and Utpaladeva through his detailed commentaries and also by compiling, arranging, analysing, synthesising, classifying and interpreting the doctrines of the practice of the Trika system of *Saiva yoga* in his monumental work *Tantraloka*. It is in fact a unique work on the higher theology in the whole world. It deals at sufficient length with the fundamental philosophy of Saiva monism, throws sufficient light in the practical yoga of the Trika system and explains in detail the whole system of the ritual *sadhana* of the school. Abhinavagupta's detailed commentary, named *Vimarsini,* on *Isvarapratyabhijna* of Utpaladeva is also of equally great importance. The loss of his *Locana* commentary on *sivadristi* of Somananda is highly irreparable. The same is the case with his *Kramakeli,* a commentary on the *Kramastotra* of *Siddhanatha.* He composed some easy works on Saiva philosophy for the sake of beginners and the most important ones among them are *Bodha-pancadasika* and *Paramathasara.* His philosophic poems are nearly as important as the above mentioned *Sivastotravali* of Utpaladeva. His importance as an author of poetics and dramaturgy is equally great. He was followed by several authors of secondary importance and the tradition of writing commentaries and independent works is still living in Kashmir.

The Saivism of Kashmir was built and developed by such great yogins, who had direct experiences of the philosophical principles, who were highly well read, and who possesed a sharp intelligence and an excellant efficiency in expressing clearly even some highly mysterious ideas of philosophy. It is the only school of Indian thought which is highly developed in both its aspects of theory and practice. Every theory of philosophy is to be understood clearly at the level of intellect and is also to be actually realized and felt at the level of direct experience of intuitional type. The correctness of the principles of its philosophy can be tested through practical yoga. The expression of Saivism is highly logical and at the same time agrees with psychological findings. This school of thought aims at the development of the faculties of both head and heart, so that its principles and doctrines are understood correctly and experienced directly. A sharp understanding and an intense devotion are both to be developed simultaneously by an aspirant treading the path of Kashmir Saivism.

The practical path of Kashmir Saivism can be tread by both, a monk and a householder. All curious people, having high devotion for the Lord, are eligible to study and to practise saiva monism without any restrictions based on caste, creed, sex, nationality etc. Both mundane and spiritual aims of life are to be pursued by an aspirant treading the practical path of Kashmmir Saivism. Both, *Bhukti* or objective enjoyment and Mukti, or liberation from bondage, have been accepted in saivism as the desired aims of humman life. Mental emotions and instincts are not to be curbed forcibly but are to be sublimated slowly and steadily. Suppression of ones mind and starvation of his senses, which are essentially prescribed in the yoga system of Patanjali and which are recommended by Brahmanical teachers like

Manu, have not been prescribed in the yoga system of Kashmir Saivism. It has been realized that such practices can create adverse reactions that may pull down a practitioner to some lower levels of animal passions. One has to practise some such method of yoga practice which can lead one to the experience of self-bliss to some degree. Even the sweetest objective enjoyments lose their tastefulness when compared to such selfbliss and both, senses and mind, do consequently develop a sort of spontaneos indifference towards them. It is called in saivism as *anadara-virakti*. Even a chain smoker of cigarettes can lose his flair for such smoking when he tastes the sweetness of smoking the extract of hashish, so does that *anadaravirakti* reduce all sensual pleasures to tastelessness. Mind is not to be forcibly controlled, but is rather to be trained gradually and sympathetically, just like a youthful steed, as said by Abhinavagupta.

Kashmir Saivism teaches many paths of *sadhana* so that an experienced preceptor can initiate a disciple in such a path that may be practicable and suitable for him in the light of his psycho-physical set - up and which may lead him successfully to the desired attainments of both *bhukti* and *mukti*. Inner desire for *bhukti* or enjoyment is not to be curbed forcibly. Such enjoyments are allowed in saivism which is said to be slowly leading an aspirant towards the attainment of liberation by stages. Too much of emphasis is not to be laid on any strict discipline regarding food, drink etc. Much more importance is to be given to honesty in wordly life and still greater to devotional *sadhana*.

So far as the fundamental metaphysical and ontological principles of philosophy are concerned, Kashmir Saivism developed the principles of theistic absolutism and absolute monism accroding to which the only ultimate reality is the infinite, perfect and pure consciousness, having Godhead as its essential nature. It is in fact, an absolute and transcedental reality, lying beyond the reach of mind and speech. It can, however, be experienced through a sort of fine institution, to be developed by means of the practice of saiva yoga. The absolute self realizes itself through its own psychic lustre of pure consciousness at the occasion of such intuitive self-experience. That is one aspect of the monistic absolute reality. The whole phenomenon consisting of numerous subjective, objective and instrumental triangular entities, is just an outward manifestation of the divine powers of such absolute reality. To manifest its divine powers outwardly is the essential nature of the absolute reality and that is known as its Godhead. All the schools of Vaisnavism are highly theistic in view, but are, at the same time, elergic towards absolutism. Similar is the case with the pantheism of the west. Kashmir Saivism presents a sweet integration of theism and absolutism.

Advaita vedanta developed monism as its mataphysical principle, but, just to explain the phenomenal existence of man and his universe, it resorted to the imagination of the apparant existence of an illusory element called *Avidya* or *Maya* and taken as a beginningless and inexplicable entity other than Brahman, the ever existant, all blissful pure and infinite consciousness. Such Vedantic principle of monism amounts firstly, to another type of dualism and secondly to a sort of escapism brought about by logical inabilty to explain the nature and origin of such basic ignorance called *Anadi-Avidya*, the main cause of all false manifestation of the phenomenon. The idealistic Buddhism of *Vijnanavada* did also resort to such imaginary existence of the beginningless and causeless basic ignorance taken as the basic source of *Vasana* or mental impression and

cousequent disposition which according to that school of thought is the direct cause of the illusory phenomenal manifestation.

Kashmir Saivism sees all phenomena as an outward reflectionary manifestation of the divine powers of the nomenal pure consciousness which has naturally a tendency or propensation towards the expression of its divine powers inwardly as well as outwardly by virtue of its divinely potent vibratory nature which is the essence of its infinite and absolute blissfulness taking the form of playfulness and appearing as the divine play of Godhead in its five activities of creation, preservation, dissolution (of all phenomena) and self-oblivion as well as self-revelation. All play has its source in blissfulness,bliss is the character of all play which is always aimed at blissfulness. Such blissful play is the essential nature of the absolute consciousness and it is its godhead. In it lies the basic seed of all phenomena and their functions. Had not the Absolute God possessed such divinely playful nature He alone would have existed eternally or may not have existed at all because no question of His existence or non-existence would ever have risen at all. Besides, nothing other than Him would have appeared at all and that would have amounted to a dreadful nihilism which goes against the pleasant existence of life and its divine nature. Every thing in this phenomenon is thus He appearing at three stages of this phenomenal manifestation and such stages are the feilds of absolute unity, unity in diversity and apparant complete diversity. All this is only one reality appearing playfully multifariously and such is the principle of *Paradvaita,* the absolute monism, worked out by the saiva philosophers of Kashmir.

The theory of creation out of atoms, put forth by *Nyaya-vaisesika* system, cannot explain the basic creation. The same is the case with the theory of transformation of cosmic energy, discovered in sankhya-yoga systems. The *Advaita vedanta* and *vijnana-vada* of Buddhism put forth such theory of false appearance of all phenomena, in accordance with which these do not at all exist in reality but do simply appear in the manner of one's dream world. Both these schools of philosophy built, on the basis of imagination, a theory of false appearence based on Avidya, the beginningless basic ignorance. The saivas of Kashmir discovered the theory of reflection in its cosmogonic principle. The divine powers of the Lord became reflected within His psychic lustre of consciousness and their reflections appear as all phenomena which are thus due to the playful nature of God. Such theory of reflection saves the Absolute Reality from the apprehension of transformation, that might have amounted to its *insentience.*

Faith and theology dominated Indian philosophy in the hoary past. Buddhism, from its very beginning, gave greater importance to logical reasoning, pushing faith and faithful practice to background. Such tendency resulted in the development of finer logic. Vedic thinkers also had to resort to logical reasoning for the purpose of saving their philosophy of life against the Buddhist views and such urge in them resulted in the development of six vedic schools of thought. In course of time Buddhism lost its hold on Indian masses during the centuries after Kaniska when saiva and vaisnava emporors ruled India continuously for long long ages. But finer logic of the Buddhist thinkers continued to flourish among monks living in rich monasteries established by great emperors like Ashoka and Kaniska. They enjoyed patronage from some Hindu emperors like Harsa as well and its result was the development of finer logic contained in the words

like *Pramana-vartika* by *Dharmakirti* and a detailed commentary on it by *Dharmottara.* Hindu thinkers of that age did not generally do justice to such finer logic. They did not even try to understand its subtler significance and dismissed it by condemning it as atheistic in character and by repeating their simpler and gross logical arguments. Even a great thinker like Sankaracharya did not do proper justice to Buddhist logical thinking with the result that it is at present being appreciated much more in the west than in India.

Somananda was the first Indian thinker who expressed Tantric Saivism through an advanced logical method. He was the first Hindu philosopher who appreciated the importance of Buddhist logic. His motto on the method of philosophic thinking and reasoning has been quoted by Abhinavagupta as follows:-

Svapaksan parapaksamsca nihsesena na veda yah; Sa svayam samsayambhodau. Nimajjamtarayet katham.

स्वपक्षन् परपक्षांश्च नि:शेषेण न वेद य: ।
स स्वयं संशयाम्बोधौ निमज्जंस्तारयेत् कथम् ॥

"How can a person, not knowing perfectly the views of both, the antagonist and the protagonist, lead a person accross the ocean of doubt, while he is himself being drowned in it?"

Such policy of Somananda was followed well by his great successors like Utpaladeva and Abhinavagupta. All the three studied well such Buddhist logic, understood its exact significance and refuted its authority by pointing out lacunae in it by means of similar minute logic, aided by psychological findings.

In spite of all such merits of Kashmir Saivism it did not so far become popular with Indian scholars at great centres of learning like Varanasi because, in the words of Abhinavagupta, "it is meant only for such blessed aspirants on whom the Lord may have applied His forceful divine grace, just as the fragrance of "Kevra" flower is to be tasted by only a black bee, and not by any honey bee.' *("Ketaki-Kusuma-saurabhe bhrsam, Bhringa eva rasiko na maksika; Bhairaviya paramadvayarcane kopi rajyati Mahesa coditah.")*

केतकी कुसुमसौरभे भृशं
भृङ्गएव रसिको न मक्षिका ।
भैरवीय-परमाद्वयार्चने
कोऽपि रज्यति महेशचोदित: ॥

JOURNEY TO THE LORD OF IMMORTALITY

-PRAVRAJIKA PRABUDDHAPRANA

'I salute the eternal Shiva linga; the linga worshipped by Brahma and Vishnu, the linga which is effulgent and beautiful and which destroys the misery of birth.'

ब्रह्मा मुरारि सुरार्चित लिङ्गम
निर्मलभास्कर शोभित लिङ्गम ।
जन्मनि दुःखनिवारण लिङ्गम
तं प्रणमामि सदाशिव लिङ्गम ॥

The *yatra,* a pilgrimage, like the inner spiritual journey is from alone to the Alone, no matter how many people appear to accompany one, guide one, or are met on the way, wherefrom one starts or where one stops to rest. These add interest only to the telling. In metaphysical terms, they are unreal or unsubstantial, whereas the term 'real' we use for substantial or permanent things. For example, ice, which melts, can not be thought of as a permanent substance. The 'eternal' snow-peaks of the Himalayas, however, are a symbol of permanence or reality, for no sooner does the snow begin to melt there than the snow begins to fall again. In the *Bhagaved-Gita,* the Lord says, Of permanent things I am the Himalayas":(स्थावरणं हिमालयः): The Lord of immortality, Amarnath, an ice-linga of Shiva is peculiar to Kashmir and has been worshipped for at least two thousand years. It is a natural ice-formation in a large cave at a height of more than 13,000 feet. The earliest historian of Kashmir,in his *Rajtarangini,* the Chronicles of the Kings of Kashmir, tells of pious King Sadhimati (34 BC to 17 AD) who worshipped the ice-linga. The ice-linga has attracted hundreds of thousands of pilgrims from all over the world inspite of the perilous journey and hardship they have to undergo to reach it. Many who begin the pilgrimage are unable to complete it and many, though they may have completed it, do not return. It is then that Amarnath is dubbed 'Marannath', the Lord of Death.

The origin of the linga is described in the *Bringesha Samhita,* an ancient scripture which is no longer extant. Though the gods have a term of office which extends far beyond the span of the life of mortals, they are only relatively immortal. Once, fearing Death, the gods prayed to Shiva, the Great God, who took the crescent from his head and

squeezing it, gave the nectar which came out, to the gods who became immortal by drinking it. Shiva himself, then became liquified into this nectar of immortality out of love for the devas. That liquid solidified into the form of the linga which is worshipped as Amarnath or Amareshware, the Lord of immortality.

The Maliks of Botakot, a village to the southwest of Pahalgam, rediscovered the shrine of Amarnath in the cave about four hundred years ago. From this fact it is surmised that the pilgrimage was neglected for some time. The rediscovery by the Maliks is established by the fact that they continue to receive one third of the offerings collected in the cave on the Shravana-Purnima day, the full-moon day in July-August. The linga waxes and wanes with the changing phases of the moon and attains maximum height on the Shravana-Purnima. The Maliks maintained the difficult mountain path and looked after the pilgrims until the State Government took over those arrangements. The Government of Jammu and Kashmir now makes arrangements for the convenience of pilgrims, fixing rates and providing medical aid. Philanthorpists provide food and tea and warm clothes to needy pilgrims.

FROM PAHALGAM TO THE HOLY CAVE

We took a bus from Srinagar at 3 p.m. and reached Pahalgam at 6:30 p.m. The ordinary bus is very cheap and goes through a scenic route. We stopped once on the way and received bhiksha of hot pakoras and cold drinks from a tea stall. On the way we passed through Anantnag which is the legendary abode of Ananta, the serpent with numerous heads. When we arrived at Pahalgam we immediately booked a camp and coolie and then rented army raincoats and canvas mountain boots. We found a room for the night and started the next morning towards Chandanwari, the next halting station of our yatra.

From Pahalgam to the cave is 56 Kilometres. The walk from Chandanwari, of 16 Kilometres is not steep and it is on a road which is also travelled by cars or jeeps. The road is mostly under lofty trees and through forest scenes. This part of the journey was difficult only because we got a late start from Pahalgam, haggling for the coolie, so we had to walk in the midday sun. The other difficulty was that we had to get used to our rented canvas boots which had thin rubber soles. At every step the road dealt hard blow to the soles of my feet. AT Chandanwari I cut two pieces of sponge from my ground-mat to make insoles in the boots and from then on my suffering was lessened.

CHANDANWARI

The ancient name for Chandanwari is said to be Sthanu Ashrama. It is mentioned in the *Bringesha Samhita* that here Shiva performed tapasya, mourning his separation from his former consort, Sati. Though Parvati tried to obtain Shiva here, the Great

Lord remained steady (sthanu) in his meditation and according to Kalidasa's *Kumarasambhava* (1.53-6) with the fire which came from his eye of knowledge, he burnt cupid to ashes.

In the evening,we rested from the day's travel. I sat at the edge of a precipice overlooking the rushing Lidder below with the forested hills and the setting sun above. At night the dhuni fires glowed brightly in front of the tents of the sadhus in the distance. We enjoyed fair weather and an early start the next morning from Chandanwari which made the trek across the marble-like glaciers delightful. On the way to Sheshnag, the next camp, we crossed Pissu Mount, only two kilometres from Chandanwari. The pilgrim's staff now helped us to cross the snow bed. Snow-capped mountain peaks and rushing streams made refreshing scenery. The forest trees gave way to alpines and purple irises and yellow flowers like callendula crop up here and there. Pissu refers to the Sanskrit word *peshan,* 'to pound'. There is a legend that the gods fought the demons here. The gods using birch trees as weapons pounded the demons to dust. Further on, beyond the tree-line there is a hard ascent which zig-zags for about a kilometer. Finally, going down a steep path we reached sheshnag lake. It is named after the thousand-headed serpant who lives in the lake. This is the serpent on which Vishnu reclines in the midst of the milky ocean. It is claimed the serpant can be seen even today in this emerald lake surrounded by pearl white snow peaks.

PANCHATARNI

After a night at Sheshnag we started the steep climb of three kilometres up the Mahagunas, the steep hills covered with snow which leave one breathless in the high altitude. But the scenery is inspiring and the way is strewn with yellow buttercups. Reaching the crest of a hill, one can see the endless line of pilgrims as colourful dots zig-zagging in the snow. We paused at Wavjin, a tea stop, for rest and then went on to Panchatarni, the last camp before the holy cave. Panchatarni refers to the Ganga that flowed like locks in five (panch) streams from Shiva's head.

I saw several horses, which the pilgrims had hired, fall down in the ice and snow. Horses are troublesome here and one is always afraid of someone's horse falling on one. Besides keeping one's balance, one has to constantly beware of approaching horses. The Mahagunas were so steep in places that people, weary of slipping and falling in the ice and snow, simply sat down on the ice and slid down much of the way. I saw a coolie seat three old people on a raincoat sledge-fashion while he pulled them from in front. Others began to sit likewise,sledge-style and steered with staffs and oars. Still others unintentionally slid down, loosing their footing on the slippery ice and being forced to sit down for the ride. At this I began to laugh aloud and found it difficult to stop laughing when others, seeing the amusement, joined me. The whole yatra turned into a children's playground. In the

midst of this, a crippled sadhu was crawling the whole way on 'all fours'. As I passed him I looked at his face and it brought tears of delight to my eyes to see my inquiring look greeted with a spontaneous triumphant, joyous smile. I saluted him and went on with deepened satisfaction and conviction that none can resist the call of Father Amarnathji, the Great Lord who can make the crippled cross mountains.

One of the most wonderful moments of the journey was after a long hard climb, when I reached a rushing stream which gushed out from under a glacier. I came to the spot along with a few other sadhus and we spontaneously and simultaneously all drank the water and splashed it on ourselves and in the air in sheer exaultation, with a sense of free abandon and pure bliss that only sadhus enjoy.

We camped at Panchatarni and started at 3 a.m. to have darshan of Sri Amarnathji at the auspicious moment of dawn on the full-moon day. We made our way on this last lap of the journey by moonlight. It took three hours to reach the cave and the climb was exhausting. There was ice right up to the entrance of the cave because of the excessive snowfall this year. After a quick dip in the ice water of the Amaravati stream before entering the cave, a group of Naga sadhus, wearing only a loincloth, smeared themselves with ashes and joined the queue up the stairs and into the holy cave.

We entered the cave to find a full linga which touched the roof of the cave. It was not white like a block of ice but luminous and coloured -blue and pink and yellow-like mother of pearl and radiating a bright light. There was an unmistakable presence emanating from the linga which said, 'I am here!". It was a fatherly reassurance of freedom from fear whether of death or of any other kind. Still, I doubted whether I had fully grasped it. So, gazing at the linga, I made my prayer to Baba Amarnath, "Whether or not I can understand it, I have come to you: may this pilgrimage not go in vain". That moment I remembered that Swami Vivekananda assured his disciple, Sister Nivedita with the words, "You have made the pilgrimage and though you do not understand it now, it will surely have its effect".

On my way down from the Amarnath cave I had a revealing experience about these simple and pious servants of Allah. After our darshan of Sri Amarnath at dawn, my companion and I made our way down to Panchatarni where at our camp we collected out belongings which we gave to the coolie to carry as the weather was fair and sunny. We sent on our heavy rented army raincoats and storm-jackets and wore only our sweaters to make the climb easier. We started at about 12:30 p.m. and calculated that we would reach SheshNag in the late afternoon. As we treked a half-hour or so from Panchatarni, it started to rain. At first it was a welcome, refreshing light drizzle but soon the wind began to blow. It blew furiously and then the rain began to freeze. At last sleet came beating us in relentless sheets, cover ing my sun glasses so I could not see in front of me. I took them off and found myself in a

world of white on white no longer distinguishable from the sky from which the sun was absent. No one could be seen ahead or behind. Only the snow-peaks and the storm surrounded us. Nevertheless, I felt a thrill of joy: It did not matter if I perished in the snow. I was where I wanted to be. I had the strong feeling that, indeed I was where I had *always* wanted to be. There was not a shadow of doubt in my mind after the darshan of Amarnathji. I was moving in *His* world, *Shiva loka,* where I knew I was immortal so I felt no fear. My companion was not far behind me and soon, a single sadhu came into view ahead of us. The altitude was so high that we were panting and gasping at every step. To keep on going I did japa aloud with each step. Finally, I sighted in the distance above us the stone stable and two tents of the post called Wavjin, 'the geni of the wind'. In Sanskrit it is Vayu Varjen, Killing the wind: It is a place famous for its tempestuous winds. I remembered that we had stopped there for tea on our way up the previous day. From the stable above, our coolie came out. He, arriving before us, was also stranded there. After we changed our wet clothes in the stable and had coffee. We inquired if horses were available but we could get none. By this time the snow storm had stopped but as evening was fast approaching we had no alternative but to stay at Wavjin for the night.

Of the two tents, one served as a combination tea-stall and storage tent as well as a dwelling for the manager and coolies, while the other tent served as a "hotel" or so they called it. In the hotel there were six or eight cots which completely filled the interior. We sat in the manager's tent near the cooking stove on mattresses and quilts to get warm. Gradually, more and more people began to arrive, refugees from the snow storm, frozen and distressed, almost in a state of shock as they were from the plains and had never before experienced such cold and fear of the elements. The manager and his assistants helped them into the tent, gave them mattresses and quilts to sit on, gave them hot water, tea or brandy to drink and massaged their legs. One man reporting that his friend fell down a glacier into a ditch and he could not get out of the soft snow. The manager at once took his torch, as darkness had fallen outside the tent, and went to the rescue. He was able to drag the man out and bring him to the tent. He gave him brandy while the boys massaged him. Now it was evening and a number of refugees from the storm had collected in the manager's tent. Their wet clothes were hanging from the ridge-pole under the roof all across the tent as the peoples sat or reclined below in the dim light of the cooking fire, telling their stories. Cots were made up in the "Hotel" for as many as they could fit. The rest of us chose to stay in the manager's tent with the mountain people. Here was the added comfort of the fire. There was a palpable feeling of brotherhood among them as they worked. I felt also a deep admiration and affection for them and could have stayed with these simple people in that bare tent in the midst of the snow-peaks in the snow storm for ever.

By the time all the refugees from the snow had come, the manager had distributed among them all the bedding in the tent

including his own. He had cooked a simple meal for all and those in the hotel tent had theirs delivered to their tent, while we dined as guests of the manager who served us graciously, giving special attention to us as we were sadhus. As the manager and his boys had no bedding they stayed awake the whole night, talking softly and sharing a hubble-bubble in a corner of the tent. I believe it was for the whole night but I can only guess as I myself slept peacefully, in soothing company of my brothers. Here, I felt at one with the people and the snowpeaks, in the heaven of my life-time fantasy of staying in the snow of the Himalayas.

In the mroning we all got up early to start at five or halfpast five. As each person rose and left, the manager had ready a mug of hot water for them to wash. The night before, when I left the tent before retiring, he not only waited for me with a mug of water for washing, but also had insisted that I wear his shoes as my boots were wet and would have been difficult to put on. After tea, we started for Shesh Nag. The manager held out his hand for me to shake and honoured me by calling me "Our Hafiz". With hands folded in salutation, saying "Salam Alekhum", I parted from this faithful servant of Allah.

That morning the sky was hazy but after we treked four miles out of Wavjin, the white disc of the sun appeared in the sky. We saluted it but soon after accepting our salutation, it disapeared and slowly, it began to rain. I put on the heavy army raincoat I had been carrying over my shoulder since Wavjin. Such an enormous tent-like cape, at first I felt quite secure in it against the rain and cold. I felt like a walking tent. But my secure refuge soon got saturated and heavier and heavier, scooping up mud from the path as the snow melted and my clothes underneath it became covered with mud up to the waist. Now the rest of the zig-zag descent through the mountain in the forest of tall deodars was on a path of running down, one had to push one's heels firmly into the mud and slide down into the next footing.

At last we reached Chandanwari and from there on the Journey back to Srinagar was uneventful.

I noticed that as I moved in the streets of Srinagar and sat in the small matador buses, I looked differently at my fellow passengers in this world where all are on a pilgrimage, we were all going to the same destination. It seemed they were all smiling back at me and I shared a new joy of fellowship with the rushing crowds in the streets. Every face seemed to return a smile of recognition. Was it the transparent presence of the Great Lord of Immortality? Does everyone receive this from Baba Amarnath?

भारतीय संस्कृति और कश्मीर

-शंम्भूनाथ भट्ट ''हलीम''

राजनैतिक दृष्टि से भले ही यह मान्यता सार्वकालिक सत्य न हो कि कश्मीर भारत के वर्तमान मानचित्र का सदा-सर्वदा भिन्न अंग रहा है, क्योंकि अखंड भारत की जो कल्पना प्रशासनिक गठन के रूप में अब उभर आई है, ठीक वैसी ही पहले कभी नहीं थी। प्रागैतिहासिक युगों के बारे में तो इस प्रसंग पर जो कुछ कहा जाता रहा है, उसका आधार प्राय: पुरातत्व, भूनिर्माण की विभिन्न परतें, दंतकथाएं. वंशानुगत परंपरा एवं कल्पना का मिश्रण है। इसमें जातियों, समूहों, कबीलों एवं वंशावलियों की गाथायें इतनी घुलमिल गयीं हैं कि उन युगों के विषय में जो चित्र आंका जाने का प्रयास किया जाता है, वह अनेक घुधलकों में धूमिल हो कर रह जाता है। परिणामत: इतिहासकारों को अपनी-अपनी हांकने का अवसर मिला है। उदाहरणत: कश्मीर के विषय में कुछ लोग यह कहतें हैं कि यहां के मूल निवासी नाग, यक्ष और पिशाच थे। इसके पक्ष में मात्र सूचनाओं के अतिरिक्त कोई ठोस और अकाट्य प्रमाण नहीं है। यह तो नहीं कहा जा सकता कि यह कल्पना सर्वथा निराधार हैं। किंतु इन पर ऐसी कोई धारणा निश्चित रूप से स्थापित नहीं की जा सकती, जो इतिहास का सर्व-मान्य अंग बन सके।

यह तथ्य कश्मीर घाटी तक ही सीमित नहीं, समस्त देश बल्कि सारे विश्व पर यह सत्य लागू होता है। सृष्टि-निर्माण, मानवोत्पत्ति तथा भौगोलिक परिवर्तन इतने चिरकालीन हैं कि इनका वर्तमान संदर्भ में यथावत, निरूपण करना दुस्साध्य है। पुरातत्वेत्ता, भूगोल के वैज्ञानिक तथा वंशानगुत परंपराओं के शोधकर्ता इस विष्वयक ज्ञान के विद्यार्थी एवं पारखी तो बन सकते हैं, किंतु इतिहास की श्रृंखला को आधुनिक समय के साथ जोड़ने और उसके आधार पर कोई ठोस निष्कर्ष निकालने में ये तथ्य बहुत दूर तक हमारा साथ नहीं दे सकते। इतना तो ठीक है कि कश्मीर की घाटी जलमग्न थी। इसका नाम 'सतीसर ' था। यहां नाग, यक्ष, पिशाच, आदि जन जातियों के लोग रहते थे। वे कैसे लोग थे, उनका रहन सहन कैसा था, उस युग में सांस्कृतिक विकास किस रूप में और किस सीमा तक पहुँच चुका था- ये सभी बातें अतीत के गर्भ में समाहित हैं और उनकी धुंधली सी झलक कुछ तो प्रागैतिहासिक अवशेषों से मिलती है और कुछ इतिहास के उन भागों से, जो कल्हण पंडित जैसे इतिहासकारों ने पूर्व-सूचना तथा पुरणाख्यानों के आधार पर अपनी विश्व-विख्यात इतिहासरचना 'राजतरिंगणी' में सम्मिलित किये हैं। आज का वैज्ञानिक मन इस सामग्री को परखे बिना स्वीकारता नहीं और संभवत: स्वयं कल्हण पंडित जैसे विद्वानों के लिये भी यह सूचना धारा-प्रवाह को अक्षुण्ण बनाये रखने के अतिरिक्त अन्य किसी काम की नहीं रही होगी।

जो भी हो, जब से हमारी सभ्यता का विधियत, उदय हुआ हमें यही ज्ञात होता है कि कश्मीर की धरा पर आर्य जाति का सामान्य जन समाज के रूप में पदार्पण हो चुका था। यहां के मूल निवासी या तो उनके साथ घुल-मिल गये, अथवा समाप्त-प्राय हो गये थे। ऐसा प्राय: सभी देशों में होता रहा है। अंतर इतना ही है कि भारत जैसे विशाल देश में

अन्यत्र कहीं आदिवासी किसी हद तक मूल रूप में बने रहे जबकि कश्मीर में यह स्थिति बहुत अधिक स्पष्ट नहीं रही। गोजर, बक्करवाल, तथा अन्य पहाड़ी जन-जातियां इस वर्ग में गिनी जा सकती हैं, किंतु उनका स्वरूप इस हद तक बदल गया है कि उन्हें पहली ही नज़र में आदिम जातियों के साथ मिलाने में झिझक होती है।

इतना अवश्य कहा जा सकता है कि आदिवासियों के रहन-सहन, खान-पान, रीति-नीति, भाषा, बोली व वेश-भूषा का भारतीय इंडो-यूरोपीय आर्य सभ्यता एवं संस्कृति के विकास-क्रम पर कुछ प्रभाव पड़ा होगा। उसके कुछ चिन्ह मात्र परिलक्षित हो सकते हैं, किंतु यह स्थापना कि वे बहुत ही विकसित अवस्था में रहते थे और आर्य जाति के प्रभुत्व से उनका ह्रास हुआ, कम- से-कम कश्मीर के संदर्भ में युक्तिसंगत प्रतीत नहीं होता। बुर्जहामा की खुदाई से मानव-विकास के आदिम चरणों का तो संकेत मिला है, किंतु विकसित काल के अधिकांश अवशेषों का संबंध भारतीय आर्य सभ्यता के काल के साथ ही जुड़ता है-इसके उदाहरण परिहासपुर, अवंतीपुर, मार्तण्ड, पट्टन चक्रधर, देवसर आदि स्थानों पर उपलब्ध हैं।

यह बात सर्वमान्य है कि कश्मीर की घाटी विभिन्न देशों तथा चीन, रूस, तिब्बत, मध्य एशिया एवं पश्चिम एशिया से भारत आने वाले पर्यटकों, आक्रांताओं, विद्वानों, व संतों-सूफियों तथा भारत से इन भू-भागों को जाने वाले ऐसे ही लोगों का एक प्रमुख पड़ाव रही है। यह कल्पना नहीं इतिहास सिद्ध मान्यता है। अतः इस गमनागमन का यहां की सभ्यता व संस्कृति पर प्रभाव पड़ना अपरिहार्य था।

भौगोलिक दृष्टि से भी कश्मीर एक ओर तिब्बत व चीन के समीप था तो दूसरी ओर मध्य एशिया तथा पश्चिमी एशिया से संबधित रहा। इसका भी कुछ प्रभाव पड़े बिना रह नहीं सकता था।

ऐसी स्थिति में कश्मीर की संस्कृति एवं सभ्यता या तो इन पड़ौसी देशों जैसी ही विकसित हुई होती अथवा उसका स्वरूप इतना विभिन्न होता कि हमें यह दावा करते हुए झिझक होती कि यह मूलतः भारतीय संस्कृति से संलग्न है। चीन के बारे में तो हम ऐसा दावा कर ही नहीं सकते। तिब्बत भी जहां का धर्म-दर्शन भारत को ही देने पर आधारित है, हमारी इस परिकल्पना में आया नहीं कि वहां भारतीय संस्कृति का प्राधान्य रहा है। और तो और जिस गांधार देश पर भारतीय बौद्ध धर्म का प्रभुत्व रहा है, उसको भी हम भारतीय संस्कृति का अंग नहीं मानते हैं।

मगर कश्मीर के सदर्भ में इतिहास के आरंभ से ही यह धारणा सुस्पष्ट रूप से उभर कर आई है कि यहां की सभ्यता व संस्कृति भारतीयता की मुख्य धारा का अविछिन्न अंग रही है।

कारण जानने के लिये बहुत दूर जाने की आवश्यकता नहीं। संस्कृति एवं सभ्यता का आधार होती है, भाषा, वेश-भूषा, रीति-रिवाज, धर्म-दर्शन, रहन-सहन, खान-पान एवं आपसी व्यवहार।

भाषा चाहे दरदी भाषा समूह के अंग रूप में उभरी हो या इंडो-आर्य भाषा समूह से विस्तृत हो, यह बात निर्विवाद है कि संस्कृत इसका आधार है। यह अलग बात है कि शास्त्रीय संस्कृत इसका मूल न होकर वैदिक संस्कृत या किसी प्रकार का अपभ्रंश इसकी भूमिका बना हो, लेकिन सेमिटिक भाषाओं के साथ इसका मूलगत संबध जोड़ा नहीं जा सकता। भाषा का आधार शब्द राशि नहीं होती, धातु-मूल निरुक्ति एवं व्याकरण के अंग हुआ करते हैं। इस दृष्टि से कश्मीरी का पुरातन या आधुनिक रूप निश्चय ही भारतीय संस्कृति के

अंतर्गत आता है– भले ही वह कालान्तर में फारसी अरबी शब्द–बाहुल्य से बहुरूपिया बन गया हो।

संस्कृत के साथ इसका मूलगत संबंध होने का एक प्रमाण है– शारदा लिपि का उद्भव। देवनागरी का वर्तमान रूप पुरातन होते हुए भी क्रमशः विकासशील लिपि का ही रूप है। मोहनजोदड़ो या तदुपरान्त उपलब्ध लिपियों का स्वरूप इस विकासक्रम का प्रमाण है। भाषा विज्ञान द्वारा यह बात स्पष्ट हो गयी है कि भारत की प्रादेशिक भाषाओं की लिपियों का स्वरूप द्राविड़ भाषा समूह को छोड़कर देवनागरी से ही जुड़ा है। तज्जनित है या संग–संग विकसित – यह विवादास्पद विषय है– इनमें मां बेटी का रिश्ता न हो– बहनापा तो है– इस स्थापना को नकारा नहीं जा सकता। मां सांझी है– यह भी निर्विवाद है– अतः भारतीयता से शारदा लिपि और कश्मीरी भाषा का नाता अलग नहीं किया जा सकता।

वेश–भूषा या परिधान कश्मीर के जलवायु के अनुरूप भले ही किंचित अलग रहा हो, परंतु मूल रूप से इसकी संरचना भारतीयता के अनुरूप है। यहां पर यह कहना असंगत न होगा कि वेषभूषा से मुराद है वस्त्र–निर्माण, आभषूण–अलंकरण के प्रकार, कशीदाकारी, दस्तकारी के डिज़ायन, एवं मूल उत्पाद आदि। इन सभी विषयों में कश्मीर भारत से जुड़ा है। इतिहास गवाह है कि कपास से निर्मित कपड़ों का आरंभ भारत से हुआ है और कश्मीर का प्राचीनतम परिधान लोछ–पोछ [ऊनी और सूती फिरन] मलमल का दस्तार, कपर चादर [कपड़े की चादर] स्नानपट [स्नान पटिटका–लंगोट] रहे हैं। आभूषण भी ऐसे कि उनका जोड़ भारतीय आभूषणों से ही मिलता रहा है। ईरानी तूरानी अथवा चीनी तिब्बती आभूषण हमने बहुत कम अपनाये। दस्तकारों के डिज़ायनों में हम से भारतीय कारीगर भले ही प्रभावित हुए हों, किंतु मेल सदा भारतीय पद्धति से ही रहा है। अन्य सीमावर्ती देशों की पद्धतियां इस पर हावी नहीं रही है।

रीति–रिवाजों के क्षेत्र में भी कश्मीर भारतीय परंपरा से जुड़ा हैं। रीतियों का संबंध ऋतु– परिवर्तनों, वैयक्तिक कार्यकलापों, सामाजिक प्रथाओं एवं धार्मिक महोत्सवों एवं तीर्थ– स्थानों के साथ जुड़ा होता है। इस संदर्भ में हमें बहुत दूर जाने की आवश्यकता नहीं। ऋतुयें यहां पर भी कमोबेश वहीं है, जो अन्य भारतीय प्रदेशों में हैं–जैसे बसंत [सोंथ] ग्रीष्म [ग्रेश्म] बरसात [वँहराथ], हरूद [शरद] वन्दॅ [जाड़ा] और इनके साथ सोंथ वसंतागमन वैशॉख्य् [बैसाखी] नवरेह [नव वर्ष] वैहराथ, ऑदर [आर्द्रा नश्रत्र का वर्षा से संबंध] दीपमाला [दीपावली] शिव–रात्रि [हेरथ] दशिहार [बारह वर्षोपरान्त शादीपुर के स्थान पर धार्मिक मेला–कुंभ का पर्याय], विजयदशमी, इत्यादि तीज–त्यौहार बहुत हद तक भारतीयता से जुड़े हैं। मनाने का तरीका किंचित बदल गया हो परंतु आत्मा एक सी है। और प्रेरणा का स्रोत भी एक ही है।

धर्म–दर्शन का विषय इतना विशाल और समरथ है कि इसके आधार पर कश्मीर को भारतीयता से विलग करने का प्रयास व्यर्थ की चेष्टा होगी। शारदापीठ कहिये या प्रद्युम्न–पीठ, सतीसर कहिये या कश्यप–वाटिका, पिशाच देश कहिए या नागों की भूमि–सभी संदर्भो में कश्मीर मूलतः भारत ओर भारतीयता का अभिन्न अंग रहा है। और तो और–बौद्ध धर्म यहाँ से तिब्बत चीन अीद विदेशों में फैला। वहां के यात्री यहीं से होकर भारत आये। मगर यह दावा कभी किसी ने नहीं किया कि कश्मीर पर भारत के अतिरिक्त किसी और बौद्ध देश का प्रभाव पड़ा। कितने ही आक्रांता कश्मीर को पदाक्रान्त कर गये, मगर कोई भी यहां सांस्कृतिक गलबा नहीं जमा सका, यहां तक कि इस्लाम के आगमन पर भी यहां धर्मप्रचार तो सफल रहा, मगर सांस्कृतिक दृष्टि से मुसलमानों ने भी अपनी देशपरक मूल रीतियों को कायम रखा।

इस संबंध में एक बात सुप्रसिद्ध है। कहते हैं–हज़रत अमीर कबीर [शाहे हमादान] के दौरे में यहाँ मुसलमानों ने नमाज़ के बाद स्वर सहित दरूद–ख्वानी की प्रथा चलाई। जो कदाचित अन्य इस्लामी देशों में उसी तरह प्रचलित नहीं थी।

हज़रत अमीर कबीर के बहुत बाद एक इमाम साहब कश्मीर आये और उन्होंने कश्मीर में प्रचलित दरूद–ख्वानी पर यह कह कर प्रतिबंध लगाया कि यह इस्लाम के अनुकूल नहीं। कहा जाता है कि हज़रत अमीर कबीर उन्हें सपने में आकर कह गये कि इस प्रथा को कश्मीर में जारी रहने देना इस्लाम के प्रतिकूल नहीं। दूसरे दिन प्रातः ही उन विशिष्ट इमाम साहब ने दरूद-ख्वानी का क्रम पुनः चालू किया। इससे यह प्रमाणित होता है कि धर्म के क्षेत्र में भी हम भारतीय ऋषि परंपरा से सदा जुड़े रहे। शंकर दिग्विजय का एक छोर जहां केरल के कालपी में है तो दूसरा छोर कशमीर में शारदा मंदिर के कपाट उद्घाटन तक जा मिलता है। सिंधु, वितस्ता, चंद्र–भागा तथा ईरावती का संबंध आज तक भारतेतर संस्कृतियों के साथ कहीं किसी ने नहीं मिलाया।

दुर्निवार पर्वत श्रृंखला से चारों ओर आवृत होने पर भी कश्मीर की सांस्कृतिक तंरगिनियां भारतीयता के सागर से ही जा मिलीं। और हिंद महासागर की ही जलद–बूंदों ने इस स्वर्भूमि को सदैव सींचा और भरपूर सींचा।

यहां का रहन–सहन, खान–पान भी भारतीयता से प्रभावित है। गरम मसालों का प्रयोग, जियाफतों और दावतों की प्रक्रिया, खान पान की वस्तुओं का चुनाव तथा मेल–मिलाप का रंग ढंग, ये सभी बातें भारतीय तौर–तरीकों से जितना मेल खाती हैं– और किसी भी देश के तौर–तरीकों से उस हद तक समरस नहीं है।

अतः यह कहना कि भारत कश्मीर से कन्या कुमारी तक एक है–राजनैतिक दृष्टि से तो सर्वमान्य है ही, मगर सांस्कृतिक परिप्रेक्ष्य में शत–प्रतिशत युक्ति-संगत और यथार्थ है। इस तथ्य पर इसलिये बल देना आवश्यक है, क्योंकि कुछ तत्व छद्म रूप से अथवा कूटनीति द्वारा इस मान्यता को अस्थिर बनाने का असफल प्रयास करते हैं। वे भूल जाते है कि ऐसा करके वे तात्कालिक रूप से कुछ लोगों को भले ही गुमराह करें, किंतु कालान्तर में उनकी खोखली दलील टिक न पायेगी।

RUT TA HYOT

(The Basic Categories Of Cultural Heritage)

-Jankinath Kaul "Kamal"

Individual and social behaviour together with motivation and justification of actions, virtually form the foundation stone of the edifice of a magnificent and strong culture.There are other cognitive structures which need be explored in the cotnext of ideology and actual behaviour.But Auspiciousness and Purity form the widest and strongest basis of the great culture of India.It is on these two categories that the richest culture has come down to us from the prehistoric civilization of this ancient land. Surpassing in science, art, beauty and romance, what material civilization could afford, India is the Earth's central shrine of religion.In fact, India is religion herself.This testifies not only the antiquity of Indian culture, but also her achievements and continuity in spiritual progress.

The unique feature of ancient India is that the formation of her civilization was influenced not so much by political, economic or social factors as by spiritualism, the stability of which lies in auspiciousness and purity,known in the original language *Subha* and *Suddha*. *Mangala* and *Pavitra* are the popular substitutes of the terms .In Kashmiri language *Rut Ta Hyot* are the pet words of blessing, usually used by elders towards youngsters, mothers to their sons and daughters; and Acharayas or preceptors to their disciples. *Rut* means *Subha, ta* and, *Hyot* means *Suddha.* The two universal terms convey "the blissful" and "the useful" for all living beings and their environs, wishing to evlove a happy and healthy society in the world-

Where no barriers bind man,
Where no limitations hinder his progress,
Where one is free from all prejudice,
Where one lives for the good of all.

An attempt is made to display the notion of "auspiciousness" in its relation to "purity", so that the reader explores their meanings in the lasting heritage of Indian Culture.I deliberately chose the Sanskrit words, *Subha* and *Suddha*, for their very utterance exhibits the signs of goodness and are used in most of the Indian languages.It is to be noted that the two categories convey healthy meanings scientifically also.Their opposites are *asubha* and *asuddha*. We take only the positive examples in the course of everyday life.

"*Subha,* as evidenced by Dr. T. N. Madan, "refers most frequently and directly to time and to temporal events in relation to particular categories of people.The word is prefixed to nouns in everyday language to ensure well-being through success and happy consequences in any kind of work, ranging from the routine to the extra-ordinary"[1]. *Subha* is used along with such words as *Samaya* - time; *avasara* - occasion; *divasa* - day; *ksana* - a moment; *gadi* - a measure of time, for doing a good act,wearing a new garment, buying provisions,starting on a journey or performing a ritual.

Appropriate astrological moments are marked when *Subha* is prefixed to *muhurta* - the right moment, *lagna* - the right sign, *arambha* - right beginning; *samapana* - completion; *agama* - coming, *gamana* - going; *yatra* - pilgrimage etc. etc. It is also employed to refer to happy events as *Janama* - birth; *Vivaha* - marriage; *Sucana* - information; Samacara - news; *Sanketa* - sign and *Sakuna* - Omens. *Subhakarya* and *Subhacara* refer to specific act conducive to well-being.

Associated with place *Subha* is used as Subhasthali or *Sthana*. Some examples are :-

1.*TIRTHASTHANA* - a place of pilgrimage where ritual bathing in holy waters is performed.

2.*PUJAGRAHA* OR *THOKURKUTH* - a room reserved for daily worship and meditation.

3.*CAUKA* - the kitchen or the place where good food is prepared fresh and distributed freely.

4.*NAKSATRA* - a favourable lunar position and disa - direction and cardinal points in space.

Regarding objects, *Subha* is used for *Kalasa* - an earthen or metal vessel containing water from sacred rivers or springs, filled with nuts and covered with bright new cloth strewn with dry fruit and flowers.It is also used with *Vastra* - a piece of new or washed cloth, usually silken or woollen, used at the time of worship etc.

For those who believe that their lives are subject to the influence of the Grahas, three of the nine are considered to be beneficient.They are *Brahaspati, Candrama* and *Sukra.*

Suddha, purity is not,however,as common a term of everyday use as *Subha* is. But it has physical as well as mental priority. *Suddha* must be ingrained in routine as it refers to the most desirous conditions of the human body in respect of its external and internal purity.It is more scientific as well as psychologic than any other positive category.A daily bath and cleaning of limbs and organs of the body are as necessary as the cleaning of one's house and its enviorns.For cleaning of the internal organs, *antahkarana,* one has to perform certain rituals and observe disciplines as laid down by Patanjli in the Yoga Sutras. These disciplines are of two kinds :-

(a) The internal disciplines (yamas)[2] are Non-

Violence, Truth, Non - stealing, Celibacy and Non-hoarding.

(b) The external disciplines (Niyamas)[3] are, Purity, Contentment, Penance, Self-study and surrender to God.

Regular practice of one,two or all these *disciplines* brings overall purity or *suddhi* or *Hyot* in the very nature of a person.On broader lines this may be termed Purification of Behaviour, *Vyavahara Suddhi*. But,as the *Sastra* declares, strict adherence to the use of pure food is the basic requirement.By pure food is meant the tenable food prepared hygienically which gives strength for good thinking and right understanding.This is called *"Ahara Suddhi"*. "With pure and substantial diet consciousness (mind) becomes pure; with purity of mind memory gets strong and with clear and lasting memory all knots,obstructing right understanding, are cut.[4]" Much stress is, therefore, given on the use of good and pure food. It must, however, be taken in the required quantity only. It must be useful and balanced[5]. The a priori conception of *Ahara Suddhi* is, therefore, the basis of all good life for progress and perfection. *Suddha* is, generally,employed with:-

1. Animate beings as *Kanya;* a prepubesecent unmarried girl; and *Purusa,* a person of austerity, virtue and merit.

2. Inanimate objects as gold among metals; food cooked on one's own hearth and fresh, *darbha* grass and a ring of darbha used during certain ritual performances. *Darbha* is itself pure and purifies its user also. *Yajnopavita* the sacred thread worn by a *dvija,* twice born, is always *Suddha.*

In conclusion, it becomes evident that *Subhha* and *Suddha* or *Rut* and *Hyot* are interrelated terms.What is *Suddha (Hyot* or Useful) is always *Subha (Rut* or blissful) and relation between the two is hardly severable.What is *Mangala* is always *pavitra* and what is *pavitra* is, of course, *mangala.* It is due to these two categories that the ancient culture of Rsis has come down to us as the valuable heritage. Auspiciousness and purity, *Rut ta Hyot,* are therefore the interrelated and most important categories of the Indian cultural heritage and these are as good in Kashmir as *"Chhaker ta Rof"* of her popular culture.

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सनातन संस्कृति में नेत्रनाथ अमृतेश्वर भैरव की महिमा

जानकीनाथ कौल 'कमल'

आगमशास्त्र को तन्त्रशास्त्र भी कहते हैं। भेद केवल इतना है कि आगम की अपेक्षा तन्त्रों में शक्ति-उपासना-तत्त्व का प्राधान्य है। प्राचीन काल के तन्त्र प्राय: मङ्गलाचरण के बिना ही श्रीभगवान और देवी अथवा भैरव-भैरवी के वार्तालाप से आरम्भ होते हैं जैसे स्वच्छन्दतन्त्र आदि। परन्तु नेत्रतन्त्र प्रकरण ग्रन्थों की भान्ति, शक्तिमान शिव को नमस्काररुप मङ्गलाचरण से आरम्भ होता है। अत: यह तन्त्र पूर्वकालिक तन्त्रों की अपेक्षा अर्वाचीन काल का ही होगा, ऐसी धारणा बनती है। यह तन्त्र स्वच्छन्द तन्त्र के समभाव में ही लिखा गया है। इस संक्षिप्त ग्रन्थ में भगवान शिव के सम्बन्ध में दीक्षा प्रकार का रहस्य बताया गया है। इस का अलौकिक महत्त्व है। जैसे मानव शरीर के सब इन्द्रियों में नेत्र इन्द्रिय प्रधान है वैसे ही सार्धत्रिकोटिरुप मन्त्र क्षेत्र में नेत्रतन्त्र मन्त्रोद्धार-रहस्य-प्रधान है, जिससे इस तन्त्र का नाम सार्थक बनता है। इस मन्त्र को अमृतेश्वर मन्त्र कहते हैं और देवता को अमृतेश्वर भैरव या मृत्युजिन्नाथ [मृत्युञ्जय] इस तन्त्र में नेत्रनाथ अमृतेश्वर भैरव के स्थूल, सूक्ष्म और रुपों का मार्मिक वर्णन साधना-सिद्धि का रहस्यमन सोपान है। सनातन संस्कृति की यह विरासत कश्मीर शैव दर्शन के आधार पर हमें तन्त्रों द्वारा प्राप्त है।

आचार्य अभिनवगुप्तपाद के प्रधान शिष्य श्री क्षेमराज ने नेत्रतन्त्र की उद्योग नाम सुन्दर टीका लिखी है। इस टीका के मङ्गल श्लोकों में प्रथम श्लोक नेत्रनाथ भगवान शिव की स्तुति के रुप में नेत्रतन्त्र का सार बताता है। इसी श्लोक की विषोधित व्याख्या विज्ञजन के लाभार्थ तथा विशुद्ध सनातन संस्कृति के परिचयार्थ सटिप्पण की जाती है।

अमृतेश्वर भैरव की स्तुति:

द्वारेशा नवरन्ध्रगा: हृदयगो वास्तुर्गणेशो महान्
शब्दाधा गुरव: समीरदशकं त्वाधारशचयात्मकम्।
चिद्देवोऽथ विमर्शशक्तिसहित: षाड्गुण्यमङ्गावलि-
र्लोकेशा: करणानि यस्य महिमा तं नेत्रनाथं स्तुम:॥

अर्थ

विमर्श-शक्ति सहित चिदानन्दघन भगवान् शिव की महिमा है कि जिसके शरीर के-
नव रन्ध्ररूप द्वारों पर अग्नि आदि नव द्वारपाल[1] विधमान हैं,
हृदय में १०८ वास्तुष्पतियों[2] का स्वामी महागणपति विराजमान है,
शब्दादि पांच ज्ञानेन्द्रिय शक्तियों के देवता गुरू[3] हैं,
मूलाधार शक्ति अथवा प्राणशक्तिरूप दस वायु-पथ[4] हैं , अंगसमूह सर्वज्ञतादि षट् ऐश्वर्य[5] है और दसों इन्द्रियां लोकपाल[6] हैं,
उस [विमर्शशक्ति[7] सहित चिदानन्दघन] नेत्रनाथ[8] [भगवान शिव] की हम स्तुति करते हैं॥
(सावधान इस बात में रहना आवश्यक है कि मनुष्यादि शरीरों में यही व्यवस्था है। अतः अमृतेश्वर भैरव भगवान नेत्रनाथ प्रत्येक शरीर में व्याप्त है)॥

टिप्पण

1. मनुष्य शरीर के नवद्वारः- मुख, नासिकापुट्द्वय, नेत्रद्वय, कर्णद्वय, और मललमूत्रनिर्वहणस्थानद्वय।
विश्वशरीर भैरव के नव द्वारः- इन्द्र [पूर्व], आग्नेय, दक्षिण, नैर्ऋत, पश्चिम, वायवी, उत्तर, ईशान तथा आधारभूत ब्रह्मा। इन दिशाओं के द्वारपालों को दिक्पाल कहते हैं। उनके नाम क्रमशः यह हैंः-हेरुक, त्रिपुरान्तक, वेताल, विश्वक्सेन, कराल, कराक्ष्य, एकपाद, भीमरूप और ब्रह्मा।

2. १०८ वास्तुष्पतिः- ३६ तत्त्वों के एक एक तत्त्व में इच्छा-ज्ञान- क्रिया शक्तियों का विकास
[३६ × ३ = १०८]

3. गुरू-पंक्ति में पांच सिद्ध इस प्रकार हैंः-
शब्द - चर्यासिद्ध
स्पर्श - मेलापसिद्ध
रूप - योगसिद्ध
रस - शाक्तसिद्ध
गन्ध - शाम्भवसिद्ध

4. शरीर के नवद्वारों के नव रन्ध्र और ब्रह्मरन्ध्र ये दस वायु-पथ हैं।

5. षट्- ऐश्वर्य के छः अंग यह हैः-
सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः।
अनन्तशक्तिश्च तथैव चास्य षडाहुरङ्गाणि महेश्वरस्य॥

सर्वज्ञता, सर्वशक्तिमत्ता, पूर्णता, स्वतन्त्रता. नित्यता और अलुप्तशक्तित्ता [सर्वव्यापकता] महेश्वर के ये छः अङ्ग हैं।

6. पांच ज्ञानेन्द्रिय। देवता व लोकपाल।

१ कान – दिग्देवता

२ त्वचा – वायुदेवता

३ नेत्र – सूर्यदेवता

४ जीब – वरूणदेवता

५ नाक – अश्वनीकुमार

पांच कर्मेन्द्रिय। देवता व लोकपाल

१ वाणी – अग्नि

२ हाथ – इन्द्र

३ पैर – विष्णु

४ मलत्यागस्थान – मृत्यु

५ मूत्रत्यागस्थान – प्रजापति

नोट:– इन्द्रियां जब अन्तर्मुख [ईश्वरोन्मुख] बनती हैं तो इन्हें करणेश्वरियां कहते हैं। इन्द्रियों के अधिष्ठातृ देवताओं को लोकपाल कहते हैं।

7. विमर्श–शक्ति चार प्रकार की है : आनन्दशक्ति, इच्छाशक्ति, ज्ञानशक्ति, क्रियाशक्ति

8. जिसके तीसरे नेत्र से अमृत बहता है वह अमृतेश्वर भैरव है। उसी को नेत्रनाथ भी कहते हैं॥

ईशार्चन फल

विगलति भवदौर्गत्यं मोक्षश्रीः श्रयति हृत्कर्जं कचति।
प्रसरति परमानन्दो यत्र तदीशार्चनं जयति॥

अर्थ

अमृतेश्वरनाथ भैरव की वह पूजा जयनशील है,
जिस से संसार की दुर्गति[1] समाप्त होती है, मोक्षरूप[2]
लक्ष्मी प्राप्त होती है, हृदय–कमल प्रफुल्लित[3] होता है और परम आनन्द[4] का स्फार होता है।

टिप्पण

1. माया–कञ्चुक में झकडे जाकर प्रारब्धकर्म के अनुसार सुख–दुख भोगते रहने से जन्म–मरण रूप संसार–बन्धन ही दुर्गति है।

2. स्वरूप–प्रथन

मोक्षो नाम हि नैवान्यः स्वरूप प्रथनं, हि सः। – तन्त्रालोक।

3. स्वरूप साक्षात्कार होने पर शिव–शक्ति योग से योगी के शरीर में अमृत बहता है। यह अमृत सहस्रार से ७२०० नाडियों को आप्लावितकिरता है। इस से हृदय–कमल खिलता है।

4. सर्वज्ञता आदि गुणों के अनुभव से स्वरूपसाक्षात्कार का आनन्द विकास पाता है।



SWAMI VIVEKANANDA

कश्मीर और विवेकानन्द

–प्रो. चमनलाल सप्रू

स्वामी विवेकानन्द कश्मीर दो बार आये। पहले 1897 में और दूसरी बार 1898 में। सम्पूर्ण विश्व का भ्रमण करने के बाद और स्वदेश के प्रत्येक प्रान्त को देखने के उपरान्त उन्हें लगा कि कश्मीर अपनी मूल्यवान परम्पराओं के साथ एक उपजाऊ धरती है। यहाँ बहुत कुछ किया जा सकता है। उनकी हार्दिक इच्छा थी कि श्रीनगर मे एक संस्कृत कॉलिज और रामकृष्ण मठ की स्थापना हो जाये। किन्तु उनके इस विचार को साकार रूप देने में तत्कालीन ब्रिटिश रेज़िडेंट बाधक बन गया।

अपने शिष्यों, गुरुभाईयों और मित्रों को स्वामी जी द्वारा लिखे पत्रों से ज्ञात होता है कि कश्मीर के प्रति उनका विशेष आर्कषण था। उनका पहला पत्र स्वामी ब्रह्मानन्द जी को लिखित है। पत्र दिनांक 13 सितंबर 1898 को लिखा गया है। स्थान प्रधान न्यायाधीश ऋषिवर मुखोपाध्याय का मकान ,श्रीनगर। स्वामी जी को इसकी सुन्दरता ने मोहित किया लेकिन यहाँ की गंदगी से भी उद्विग्न हुए। लिखते हैं ''अब मैं कश्मीर आ पहूँचा हूँ। इस देश के बारे में जो प्रशंसा सुनी जाती है, वह सत्य है। ऐसा सुन्दर देश और नहीं है, यहाँ के सभी लोग देखने में सुन्दर हैं, आँखे अच्छी होती हैं। किन्तु इस प्रकार नरक सदृश गन्दे गांव तथा शहर अन्यत्र कहीं भी नहीं हैं। श्रीनगर में ऋषिवर–बाबू के मकान में आश्रय लिया है। वे अत्यन्त आवभगत भी कर रहे हैं।.... दो एक दिन के अन्दर ही भ्रमणार्थ मैं अन्यत्र जाऊंगा, किन्तु लौटते समय पुन:श्रीनगर वापस आऊंगा, ...''

दूसरा पत्र स्वामी शुद्धानन्द को लिखा है। पत्र दिनांक 15 सितंबर 1897 को लिखित है। स्वामी जी लिखते हैं:– ''आखिर में हम कश्मीर आ पहुँचे हैं। यहाँ की सारी सुन्दरता की बातें तुम्हें लिखने से लाभ ही क्या होगा। मैं समझता हूँ कि यही एक मात्र देश है, जो कि योगियों के लिए अनुकूल है। इस देश के जो वर्तमान अधिवासी हैं, उनका शारीरिक सौन्दर्य तो अपूर्व है, किन्तु वे हैं नितान्त गन्दे! इस देश के द्रष्टव्य स्थलों को देखने तथा शक्ति प्राप्त करने के लिए एक माह तक नदियों की सैर करने का मेरा विचार है। किन्तु इस समय शहर में भयानक 'मलेरिया' का प्रकोप है,.....। कश्मीर सरकार ने अपनी एक बड़ी नाव मुझे इस्तेमाल करने को दी है., वह अत्यन्त सुन्दर तथा सुखप्रद है। उन्होनें जिले के तहसीलदारों के प्रति भी आदेश जारी किया है। हमें देखने के लिए दल बाँधकर यहाँ के लोग आ रहे हैं तथा हमारे सुख स्वाच्छन्द्य के लिए जो कुछ आवश्यक हैं, उसकी सभी व्यवस्था की गई है।..... एक माह के बाद मैं पंजाब जा रहा हूँ।''

तीसरा पत्र श्रीमती इन्दुमती मित्र को लिखित है––
''कश्मीर वास्तव में ही भूस्वर्ग है– ऐसा देश पृथ्वी में दूसरा नहीं है। यहाँ पर जैसे सुन्दर पहाड़, वैसी ही नदियाँ, वैसी ही वृक्ष–लताएँ, वैसे ही स्त्री – पुरूष एवं पशु–पक्षी आदि सभी सुन्दर हैं। अब तक न देखने के कारण चित्त दु:खी होता है।''

दिनाङ्क 30 सितंबर 1897 को लिखित चौथा पत्र स्वामी रामकृष्णानन्द को लिखित है। इस में लिखा है– "अब कश्मीर देखकर लौट रहा हूँ..... यहाँ के लोगों ने तो अभी एक भी पैसा मार्ग–व्यय के लिए नहीं दिया– ऐसी हालत में मण्डली लेकर भ्रमण करना कितना कष्टसाध्य है, यह तुम खुद ही समझ सकते हो। केवल उन अंग्रेज़ शिष्यों क सम्मुख हाथ पसारना भी नितान्त लज्जा की बात है। अत: पहले जैसा ही 'कम्बल' लेकर रवाना हो रहा हूँ।"

एक और पत्र भगिनी निवेदिता को 1 अक्तूबर 1897 को लिखा हुआ है। इसमें कश्मीर वर्णन इस प्रकार से है–"मैं कश्मीर के वर्णन करने का यत्न तुमसे नहीं करूँगा। इतना कहना पर्याप्त होगा कि इस भूलोक के स्वर्ग के अतिरिक्त किसी देश को छोड़ने का दु:ख मुझे नहीं हुआ, मैं भरसक प्रयत्न कर रहा हूँ कि यदि मैं राजा को प्रभावित कर सकूँ तो वे केन्द्र खोलें। यहाँ काम करने को बहुत है और कार्य क्षेत्र भी आशाप्रद है।.....

कश्मीर से चलकर स्वामी जी पंजाब आदि होते हुए जम्मू पहुँचे 3 नवंबर 1897 को जम्मू से एक पत्र भगिनी नवेदिता को लिखा। उसमें से कुछ उद्धरण यहाँ प्रस्तुत हैं:

"कश्मीर नरेश की ओर से कुछ ज़मीन प्राप्त होने की आशा है। तदर्थ मैं गत 15 दिनों से यहाँ पर हूँ। यदि मुझे यहाँ रहना पड़ा तो आगामी गर्मी के दिनों में पुन: कश्मीर जाने का विचार है एवं वहाँ पर कुछ कार्य प्रारम्भ करने की अभिलाषा है।"

इसके बाद 1898 मार्च के महीने में ही स्वामी विवेकानन्द ने 'शशि' के नाम एक पत्र में श्रीमती बुल तथा कुमारी मैकलिआड के साथ पुन: काश्मीर जाने की इच्छा व्यक्त की । तदनन्तर 17 जुलाई 1898 को अलमोड़ा से स्वामी ब्रह्मानन्द जी को लिखित एक पत्र में उन्होंने कश्मीर का वर्णन किया है। " कश्मीर में अभी तक ज़मीन नहीं मिल सकी है। शीघ्र ही मिलने की आशा है।"

19 अगस्त 1898 को श्रीनगर से स्वामी ब्रह्मानन्द के नाम एक पत्र में स्वामी जी लिखते है––"कश्मीर के राजा सहिब ज़मीन देने के लिए प्रस्तुत हैं। मैंनें ज़मीन भी देख ली। यदि प्रभु की इच्छा होगी तो अब दो–चार दिन में कार्य हो जायेगा। अब की बार यहाँ पर एक छोटा सा मकान बनवाना है। जाते समय न्यायाधीश मुखर्जी की देखरेख में छोड़ जाऊंगा। अथवा तुम यहां और किसी के साथ आकर झाड़े भर रह जाओ। शरीर भी ठीक हो जायेगा तथा कार्य भी होगा।"

25 अगस्त 1898 के अपने पत्र में कश्मीर के सौन्दर्य से अत्यधिक प्रभावित उनके विचार उल्लेखनीय हैं–

"गतत दो महीनों से मैं आलसी की तरह दिन बिता रहा हूँ। भगवान की दुनिया में जिसे उज्ज्वल सौन्दर्य की पराकाष्ठा मानी जाती है, उसके अन्दर होकर प्रकृति के इस नैसगिर्क उधान मे–– जहाँ पृथ्वी, वायु, भूमि, तृण, गुल्मरात्रि, वृक्ष श्रेणी, पर्वत मालाएँ, बर्फराशि एवं नरदेह के कम से कम बाहरी हिस्सों में भगवत्सौन्दर्य का विकास हो रहा है–– उसी के अन्दर मनोहर झेलम के वक्षस्थल पर नाव में तैर रहा हूँ। वही मेरा मकान है, और मैं प्राय: काम से मुक्त हूँ– यहाँ तक कि लिखना–पढ़ना भी नहीं जैसा है; जब जैसा मिल रहा है, उसी से उदर पूर्ति की जा रही है– मानो रिप–वान–विंकल के साँचे में ढला हुआ जीवन है।"

कश्मीर से लिखे हुए स्वामी जी के आठ दस पत्र निःसन्देह यह सिद्ध करते हैं कि स्वामी जी कश्मीर के भूतकाल से अत्यन्त प्रभावित हुए। यहाँ के नैसगिर्क सौन्दर्य के वह मतवाले हो गये, यहाँ की वर्तमान दशा से क्षुब्ध थे और फिर कश्मीर में रामकृष्ण मठ की स्थापना करने के तीव्र इच्छुक थे।

संभवतः कश्मीर में प्रचलित धर्म सहिष्णुता से ही प्रभावित होकर उन्होंने अपने मित्र मुहम्मद सरफ़राज़ हुसैन को लिखा था– ''हमारी मातृ–भूमि के लिए इन दोनों विशाल मतों का सामंजस्य– हिन्दुत्व और इस्लाम– वेदान्ती बुद्धि और इस्लामी शरीर– यही एक आशा है।''

'' मैं अपने मानस–चक्षु से भावी भारत की उस पूर्णावस्था को देखता हूँ, जिसका इस विप्लव और संघर्ष से तेजस्वी और अजेय रूप में वेदान्तिक बुद्धि और इस्लामी शरीर के साथ उत्थान होगा।'

× × ×

वर्ष 1898 में अपने अनेक शिष्यों [जिन में विदेशी भी थे] के साथ रावलपिंडी से बारामूला तक स्वामी जी ताँगे में बैठकर आये थे। बारामूला से श्रीनगर की यात्रा उन्होंने नौकाओं में की। इस प्रकार 22 जून 1898 को स्वामी जी श्रीनगर पहुँचे। बचपन से ही स्वामी जी भगवान शिव जी के प्रति विशिष्ठ रूप से आर्कषित थे। ज्यों–ज्यों वे बड़े होते गये भगवान शंकर के प्रति उनका प्रेम बढ़ता ही गया। अब तो हिमालय की गोद में विचरण करते हुए उनका शिव जी का ध्यान उनके मन–और मस्तिष्क में छाया हुआ था। अपने शिष्यों से वह बात बात में शिव के स्वरूप और शिव–शक्ति की एक रूपता का वर्णन करते थे।

बारामूला से आगे कश्मीर घाटी के अन्तरतम स्थलों को घूमने के उपरान्त स्वामी जी का दिमाग कश्मीर के इतिहास भग्नावशेषों, श्रृंग मालाओं आदि में ही खोया रहता था। इधर घूमते-घूमते स्वामी जी कश्मीरी जन-जीवन में मिल गये। कहीं समावार में बनी चाय का आनन्द लेते और कहीं यहाँ के लोगों के रीति-रिवाजों का अनुपालन। एक चर्खा कातती हुई बूढ़ी कश्मीरी मुस्लिम महिला ने उनका स्वागत सत्कार किया। और वृद्धा के सौहार्द और वात्सल्य ने स्वामी जी को अत्यन्त भावुक बना दिया।

पुरातत्त्व में रूचि

इधर कश्मीर में स्वामी जी के मन में एकान्तवास की तीव्र इच्छा उत्तरोत्तर बढ़ती जाती थी। अतः जब कभी समय मिलता स्वामी जी अपने साथियों को छोड़कर दूर जंगलों में अकेले घूमते फिरते थे। काफी देर से लौटे आते। उनके मुखमंडल पर उस समय एक अद्‌भूत तेज झलकता था । जो उन्हें इस एकान्त वास में ''ज्ञान के स्रोत्र'' से सम्पर्क के उपरान्त उत्पन्न होता था।

कश्मीर–भ्रमण में एक दिन वह शंकराचार्य मंदिर देखने गये। उस अद्‌भुत रमणीय स्थल के व्यापक दृश्य को देखने के बाद स्वामी जी ने कहा – "देखो, मंदिर की स्थापना के समय हिन्दु किस प्रतिभा का प्रदर्शन करता है! देखो शंकराचार्य मंदिर सारे कश्मीर पर छाया हुआ है। उधर हारी पर्वत नीले पानी के बीच में से लाल – चट्टान सा उभर आया है। ऐसा लगता है एक शेर की भांति उसी मुद्रा में [जिसके ऊपर माँ दुर्गा विराजमान हैं] और वह मार्त्तण्ड का भव्य–मंदिर–सारी घाटी उसके चरणों में है।"

चार जुलाई का दिन पास आ रहा था। यह दिन अमरीका वासियों की स्वतंत्रता का दिन है। उन्होंने अपनी प्रसिद्ध कविता ' टु द फोर्थ ऑफ जुलाई' की रचना की और उसे नाश्ते के समय अमेरीकी शिष्य मंडली को सुनाया। इसमें उन्होंने अपने आपको अनन्त में खो जाने की बात सोची है। समय ने सिद्ध किया कि यह कविता उन्होंने भविष्य–दृष्टा की हैसियत से लिखी थी। चार वर्ष पश्चात उसी दिन अपने मिशन को पूरा करने के बाद उन्हों ने महासमाधि प्राप्त की।

शान्ति और एकान्त की इच्छा उनके मन में निरन्तर बढ़ती गई। अपने कार्यक्रम को गुप्त रखते हुए 10 जुलाई 1898 को बिना पैसा हाथ में लिए अकेले ही उन्होंने सोनार्मग के रास्ते प्रसिद्ध तीर्थ अमरनाथ जाने की तैयारी की। ग्लेश्यरों के पिघलने के कारण मार्ग दुस्साध्य था अत: स्वामी जी को लौटना पड़ा। फिर 13जुलाई 1898 को अपने सहयोगियों के साथ स्वामी जी अनन्त नाग की ओर रवाना हुए। श्रीनगर के थोड़ी दूरी पर पांद्रेठन [पुराणाधिष्ठान] का प्राचीन मंदिर देखने पर उन्होंने भारतीय पुरातत्त्व की विशेताओं साथियों को परिचित किया। भगिनी निवेदिता इस स्थान के बारे में लिखती है "स्वामी जी इस अद्‌भुत प्राचीन मंदिर को देखकर अतीव प्रभावित हुए। उन्होंने कहा कि यह बौद्ध शैली में बना हुआ है। स्वामी जी ने कश्मीर के इतिहास को चार युगों में विभाजित किया । 1. वृक्ष और सर्प पूजन का युग जिनसे सभी चश्मों [नागों] के नाम जुड़े हैं जैसे वेरी नाग आदि। 2. बौद्ध युग 3. सूर्य – उपासना का हिन्दु युग 4. इस्लामी युग।" दूसरे दिन उन्होंने अवन्तिपुर मंदिर के भग्नावशेष देखे और उसके बाद बिजबिहारा। इस दौरान प्राय: प्रतिदिन स्वामी जी प्रात: कालीन भ्रमण के लिए दूर–दूर खेतों में या नदी किनारे जाते थे। एक शिष्य इस समय की उनके साथ हुई वार्त्ताओं का वर्णन करते हुए कहते हैं–– "स्वामी जी के विचार ताज़ी हवा के झोकों के समान स्फूर्तिदायक तथा फलदार वृक्षों में लगे शगूफों की भान्ति आत्मोन्नति के कारण बनने वाले होते थे।"

अमर नाथ दर्शन

23 जुलाई 1898 को स्वामी जी अपने योगियों के साथ मार्त्तण्ड का प्रसिद्ध मन्दिर देखने गये और 25 जुलाई को अच्छाबल पहुंचे। यहीं पर स्वामी जी ने अमरनाथ यात्रा की योजना बनाई। मार्ग में असंख्य साधुओं और यात्रियों पर स्वामी जी के अपूर्व व्यक्तिरत्व का प्रभाव स्पष्ट दिखाई देता था। आरम्भ में अपने साथ यात्रा पर कुछ विदेशी शिष्यों को ले जाने पर कुछ कट्टर वादियों के विरोध का भी उनको सामना करना पड़ा। बाद में सैंकड़ो यात्रियों को उन्होंने अपने दैनिक प्रवचनों में अपने विचारों का अनुयायी बनाया।

2 अगस्त 1898 को दर्शन के दिन स्वामी जी ने गुफा के बाहर अमरगंगा में स्नान कर अमर भभूति शरीर में लगाकर–मात्र कौपीन धारण करके गुफा में प्रवेश किया। इसके पश्चात् शिवलिंग के सामने दण्डवत् करके अद्‌भुत एवं दिव्य वातावरण में लीन हो गये। उस समय की अनुभूति का वर्णन करते हुए बाद में उन्होंने कहा कि मेरे सामने साक्षात् शिव खड़े थे। ऐसी उत्तेजक आध्यात्मिक शक्ति का स्थल उन्होंने इससे पहले नहीं देखा था। उनके ही शब्दों में ––– 'अभूतपूर्व! सुन्दर!! प्रेरणादायी!!'

महाराजा द्वारा भूमि दान की इच्छा

महाराजा प्रतापसिंह जी ने स्वामी जी का यथोचित सम्मान किया। अपने अनुज राजा रामसिंह को स्वामी जी की देखभाल का काम सौंपा। महाराजा ने उन्हें रामकृष्ण मठ तथा संस्कृत कॉलिज की स्थापना के लिए भूमि का चयन करने का निवेदन किया। अंग्रेजों द्वारा प्रयुक्त ' कैम्पिंम-ग्राऊंड' जो नदी किनारे पर था, को स्वामी जी ने चुन लिया। कई सप्ताह बाद सरकार ने स्वामी जी को सूचित किया कि 'रेजिडेंट' ने दो बार इस प्रस्ताव को ' विटो' कर दिया है। इससे स्वामी जी उद्विग्न हुए।

जगदम्बा के चरणों में

अमरनाथ जी की यात्रा के बाद स्वामी जी की भक्ति का केन्द्रबिन्दु ' माँ ' बन गई। कुछ समय के लिए उन्होंने अपनी नौका के चालक की छोटी कन्या की 'उमा' के रूप में उपासना की। अपने शिष्यों से उन्होंने कहा-' मैं जहाँ जाता हूँ मुझे माँ ही माँ दिखाई देती है''। इन्हीं दिनों की बात है कि उन्होंने ' काली दॅ मदर' नामक'प्रसिद्ध कविता की रचना भी की।

30 सितंबर 1898 को स्वामी जी क्षीर भवानी के प्रसिद्ध तीर्थ पर गये। अपने शिष्यों को आदेश दिया कि कोई मेरा पीछा न करे। वहाँ पर उन्होंने एक सप्ताह तक विश्राम किया। अधिक से अधिक समय माँ के ध्यान में लगाया। विधिवत माता क्षीर भवानी की प्रतिदिन उपासना करते रहे। एक ब्राह्मण की छोटी कन्या की कुमारी रूप में पूजा की। यहाँ उन्होंने देवी माँ के सामने एन दिन आत्मसमर्पण किया।

12 अक्टूबर 1898 को स्वामी जी अपने शिष्यों के साथ श्रीनगर से पंजाब की ओर चल पड़े।

MOTHER KALI

-Swami Harshananda.

Of all the forms of the Hindu Pantheon, that of Kali is perhaps the most enigmatic to the modern mind. Who will not recoil in horror and digust from the form of a dark nude woman wearing an apron of human hands and a garland of human heads, especially if she is also holding a freshly severed human head and the chopper used in the slaughter, dripping with blood? Throughout its history, mankind has been baffled by profound symbology, more so when it does not conform to its own 'sweet and refined' standards. Even when one particular group or cult successfully assimilates it and starts revering it, other groups or cults continue to abhor it. It is natural for one group to abhor the symbols of all others, forgetting conveniently that the 'other groups' are doing the same. The picture of the 'Slain Lamb' or the Cults of the 'Sacred Heart' are just two illustrations to show this. On the other hand, a closer look at such symbols will not only dispel our ignorance about them but can also produce positive admiration. Is not the water of the sea, which appears as dark blue or green from a distance, really colourless and transparent when examined at close quarters ?

The word 'Kali' comes from the wellknown word kala - time. She is the power or time. Time as we are well aware, is all-destroying, all - devouring. That is why the Lord says in the Gita (11.32) that he is time which has grown to infinite proportions and is destroying the worlds. A power that destroys has got to be depicted in terms of awe-inspiring terror.

Let us now turn to the Kali imagery as normally found in the scriptures, pictures and icons. The background is a cremation ground or a burial ground or a warfield, showing the dead bodies including the mutilated ones. She herself is standing in a challenging posture, on a 'dead' body which is her own spouse, Siva himself. If Siva is pure white, she is deep blue in colour bordering on blackness. She is completely naked, except for an apron of human hands. She is wearing a garland of fifty human heads or skulls. Her Luxuriant hair is completely dishevelled. She has three eyes and four hands. In her upper hands she is holding a freshly severed and bleeding human head, as also the sword (or chopper) used in the carnage. The two lower hands are in the abhaya and varada mudras. Her face is red and the tongue protruding.

The background or the setting is in complete harmony with the theme. The severed head and the sword are graphic representations of destruction that has just taken place.

God is said to have created this universe and then entered into it (Taittiriyopanisat 2.6). So the universe becomes a veil, a cloak for the divinity. When that is destroyed, the divinity remains unveiled. This is the meaning of Kali being naked. She is hence termed "Digambara" ('clad in space'), having the vast limitless space itself as her only vesture.

Being the embodiment of tamas, the aspect of energy responsible for dispersion *ad infinitum* producing limitless void, a void that has swallowed up everything, she is black. She represents the state where time, space and causation have disappeared without any trace as it were. Hence she is black.

The hand represents the capacity for work. Hence the apron of severed hands can signify that she is so pleased with offering of our works and fruits thereof that she sears them on her body.

The hand can also stand for kinetic energy. Therefore severed hands can stand for potential energy. The energy that has stopped all outward manifestation, and yet is tremendously powerful, ready to manifest itself when desired.

The dishevelled hair, for which she is called 'Muktakesi', bespeaks her untrammelled freedom.

And then, the garland of skulls or heads which number fifty. They represent the fifty letters of the alphabet, the manifest state of sound, or sound (sabda) in general, from which the entire creation has proceeded. To show that the manifest creation has been withdrawn, she is weaving the garland on her body. The skulls or severed heads indicate the state of destruction.

Since she is the supreme energy responsible for the dissolution of the created universe, her form as depicted here naturally strikes awe and fear. But then she is the creatrix, the Mother also. Hence she is reassuring her fearstricken children through the abhayamudra saying, "Don't be afraid. I am your own dear Mother!" Simultaneously she is also exhibiting her desire to grant boons through the varada-mudra.

So far, so good! But what about Siva Mahadeva being 'trampled' under her feet? According to one of the mythological accounts, Kali once destroyed all the demons in a battle and then started a terrific dance out of the sheer joy of victory. All the worlds began to tremble and give way under its impact. At the request of all the gods, Siva himself asked her to desist from it. She was too intoxicated to listen. Hence Siva lay like a corpse among the corpse on which she was dancing in order to absorb its shock into himself. When she stepped upon him she suddently realised her mistake and put her tongue in shame!

Siva Mahadeva is Brahman, the Absolute which is beyond all names, forms and activities. Hence he is shown lying prostrate like a sava, corpose. Kali represents his sakti or energy. The energy however can never exist apart from its source or act independently of it. It can manifest itself and act only when it is based firmly on the source. It is exactly this that is meant while showing Kali standing on the chest of Siva.

From all this, one should not jump to the conclusion that Kali represents *only* the destructive aspect of God's power. What exists when time is transcended, the eternal night of limitless peace and joy, is also Kali (Maharatri). Again it is she who prods Siva Mahadeva into the next cycle of creation. In short, she is power of God in all His aspects.

REORGANIZING THE HINDU SOCIETY

SWAMI MUKHYANANDA JI,

Hinduism is a very ancient religion, and is known as the Sanatana Dharma, 'Eternal Religion', not only because it embodies the eternal fundamentals of religion and true religious spirit, unaffected by time and clime, but also because of its inherent strength and capacity to meet all challenges from time to time, and its resilient spirit. Its literature is vast and ramifications many, covering a period of over 5,000 years. One has to go to the original sources to have an idea of its depths, heights, and extensiveness, wherein the whole gamut of religio - philosophic, social, and ethical principles and problems are discussed in all their bearings in their application to the varied circumstances and needs of the life of man.

1. The Nature and Character of Hinduism

In its two-fold ideal of *abhyudaya* and *nihseryasa* and the four *purusartha-s (human ends)* - *dharma* (duty and virtue), *artha* (wealth and achievements), *Kama* (legitimate desires and aspirations), and *moksa* (spiritual emancipation) - Hinduism comprehends all the arts and sciences and all the achievements of life both in the secular and spiritual fields.[1] Acharya Sankara in the introduction to his commentray on the *Bhagavad Gita* says : 'The Vedic Dharma is two-fold - of the nature of advancement into the world of action *(Pravrtti-laksan)* and withdrawal or turning round into the world of the Spirit *(nivrtti-laksan),* both of which are the necessary means and counterparts to the maintenance of the world, leading directly to the attainment of secular welfare and attainments *(abhyudaya)* and the highest spiritual good - the summum bonum - *(nihshreyasa)* of all living beings *(Praninam saksat abhyudaya - nisreyasa hetuh).* The *Vaisesika-Sutra-s* also define Dharma as : *Yato-abhyudaya nihsreyasa siddhih sa dharmah,* "That is Dharma which helps to accomplish both *abhyudaya* and *nihsreyasa*". And Hinduism is Dharma - Sanatana Dharma, and not mere religion in the Western sense.

The conceptions of space, time, and life

Swami Mukhyananda Ji, is a senior monk of the Ramakrishna Order. He is the author of several books including *Hinduism : A Brief Outline of Its Framework ; Human Personality and the Cosmic Energy Cycle,* and *Acharya Shankara.*

in Hinduism are boundless; its world-view is integral, and its spiritual conceptions are cosmic in proportion and protean in formulations. It is whole, comprehensive, and all-embracing, excluding nothing,[1a] for it teaches of a non-dual, infinite spiritual Reality *(ekameva advayam Brahma)* which has manifested as all that exists. It holds that from the subtlest spiritual Reality to the grossest material entity, the manifesation is one continuous whole, like that of a tree from its seed, with all its roots, stem, branches, leaves, flowers, and fruits, without any hiatus or dichotomy. Secular and religious life are not two different things, the one is the root and the other the fruit, in which the potency of the whole tree gets involved.

Hinduism is a whole culture and not a mere religious faith, not even a mere 'Way of Life' as many people are fond of putting without specifying what that is. If it is a way of life, it is one that is oriented in all its aspects to the realization of the Supreme Reality or Perfection. It seeks *bhuma,* the infinite, and not *alpa,* the finite. If we have to understand Hinduism correctly and appreciate its genius, greatness and achievements, we have to view it in a historical perspective as the ever-growing product of the continuous religio-philosophical search of a whole nation for the infinite based on certain scientific and rational principles *(pramana-s).* Its quest is for the ultimate infinite spiritual Reality *(Brahman)* behind universe, the and the relationship of that Reality to the universe and innate spiritual principle in man, his Self *(atman),* so that man could attain the highest spiritual freedom *(mukti or moksa),* free from all external dualistic thraldom, by realizing his innate, infinite, divine nature. It is a quest for infinite perfection *(purnam).2*

It is round this pivot that all its philosophy and science, artistic and religious expressions, ethical and moral principles, and social institutions and individual patterns of life, move. The Hindu seers *(rsi-s)* had an integral vision of the whole life and existence and of the Truth supporting it -constant, clear, and unobstructed -as if their vast inner eye was spread out in the spiritual sky *(tad visnoh paramam padam, sada pasyanti surayah, divi-iva caksuh atatam* -Rig-Veda, 1.22.20) - somewhat like the vast radio-telescope in modern astronomy on the physical plane with regard to the firmament. Hence Hinduism and its institutions are to be judged in their total framework and spiritual perspective, integrally, and not in parts in an isolated manner with alien, narrow, materialistic standards, for they are all interconnected, each depending on the other and supporting each other.

Moreover, Hinduism is not a mere *Theological Faith* like others. It is a *Reality/ Truth* based quest. It questions in its highest reaches even the finality of an *objective* 'Personal God', worshipped as a Being separate from One's self.[3] It holds *Truth is God,* and not *"God" is Truth,* and that Truth is intuited as the inner Self *(antar-atman)* of all. It is the Eternal Witness within, and the Subject of all objective phenomena, including 'God'. 'God' is acceptable only to the extent He is the expression of Truth.[4]

Hinduism lays emphasis on the realization of the spiritual Reality, and not on belief in particular doctrines and dogmas. A 'Personal God' is not compulsory for all in Hinduism, though He/She has a great place at some stages of religious life, Several important sections of Hindu Philosophy, including the Mimamsa, Samkhya, Yoga of Patanjali, and those of Buddhism and Jainism, do not accept a 'Creator-God' at all, and even those sections which accept a 'God' consider 'Him' all-pervading and indwelling in all beings and entities as their inner Self *(antaratman)* and not as an Almighty Being confined to Heaven. The universe arises from Him, or rather He projects it from within Himself. The souls, which are uncreate, are His integral parts and, like sparks of fire, of the same nature as God and are immortal by nature. However, all sections of Hindus - including the Buddhists, Jains, and the modern Sikhs - accept the Law of Karma and Rebirth *(samsara),* the Universal Law of Causation operating at all levels in the universe - physical, mental, moral, and psychical. Only the self *(atman)* is free from the Law, being its very source and being infinite.

Further, Hinduism accepts reason and experience besides revelation -all the three *(sruti, yukti, and svanubhuti)* supporting each other in mutual harmony -as evidence of total Reality, secular and spiritual, and keeps itself open to investigation and rational criticism, It is not a credal and dogmatic faith like the others and is prepared to accept spiritual truths in harmony with reason and experience, like science, from every side' *(a no bhadrah kratavo yantu visvatah,* Let noble thoughts come to us from every side' - Rg-Veda, 1.89.1). It has produced, and still produces, saints and sages of the most exalted and universal type and has developed vast and profound philosophical and sublime mystical literature of varied types.

Hinduism does not emphasize or insist on externalities. During the course of its long history, it has given up or modified many religious and social institutions, customs, and rituals, and even changed its entire mode of ritualistic worship from the *yaga-s* and *yajnas* to worship in temples and sanctuaries through images and other symbols by using flowers, incense, etc. It thinks of God as He or She, He and She, and beyond both too, untouched by name, form or gender, and unlimited as to names and forms as well. The old Vedic deities have been replaced by new ones. All this has been achieved in a gradual evolutionary process without any conflict and without any sense of loss.

Hinduism has been ever-changing and adapting itself to and incorporating the new ideas and ideals from everywhere while holding on to the eternal verities, and thus renewing and regenerating itself under the principles of *Sanatana-Dharma* (Eternal Religion) and *Yuga-Dharma* (Epochal Religion, i.e. practical application according to the needs of the Age or *Yuga).* It can certainly again readapt itself in its outward social expression, that is the Hindu society, modifying the profound socio-spiritual institution of *Varna-asrama-dharma,* to suit the modern conditions in India and the world, to make it

acceptable to the entire mankind.

2. Hindu society in the changing historical perspective.

There have been revolutionary changes in the life, thought, and achievements of India and the world in modern times. The world has expanded as well as come together, and we are heading towards a 'One World' with modern means of communications bringing together a vast and diverse population. Hinduism too is no more confined to India or to the Hindus. It has spread worldwide in its essentials and its rational, Scientific and Universal religio-philosophic appeal through Vedanta is to all the thinking people of the world. We find people from all over the world coming to India for spiritual food and enlightenment, being disillusioned by the soul-killing hedonistic materialism. It is up to the great Hindu religio-philosophic thinkers and sages to evolve a new socio-spiritual scheme applicable to whole of hummanity, based on reason, science, and the spiritual ralizations of seers and saints from all over the world, and the advantageous principles in the *varna-asrama-dharma* in its original form, which all religious faiths can adapt to their own system while retaining their individuality.[5] As Swami Vivekananda, the illustrious modern world-seer and prophet, has declared, a new *smrti* for the modern age is to be evolved for India and the world, in view of the changed conditions of mankind.

If we study the evolution of Hindu socio-religious institutions in their long historical perspective in the context of the deep spiritual outlook and ideals of Hinduism, the already long pre-existing milieu from which they arose, and the very complex task of integrating a vast and heterogeneous people in such a big country which-Hindu society had to face with scanty facilities of communication and overwhelming odds and, without looking at it by the present alien standards and presuppositions, compare the situation with our own present-day problems and our miserable failure at integration inspite of all facilities, we shall perceive the great achievements of our forefathers and will cease to judge them harshly. Then we will exhibit more understanding sympathy for some of the prevailing aberrations like untouchability which are the products of environmental circumstances and natural human failings, not of religious doctrine, and got crystallized due to historical vicissitudes. They are like diseases and are to be cured, for every society, insititution, and individual is subject to diseases in course of time. These aberrations are not a part of the great personality of Hinduism. We shall also find that some of the wrong judgements, when not deliberate and motivated, are due to lack of study with understanding and insight in a historical perspective and ignorance of the Indian ethos and past millieus. When we view these hoary institutions in their proper perspective, not being carried away by the present degeneration, we will begin to appreciate the beauty and grandeur of the great ideas behind them.

Society is a dynamic and ever-changing entity, and so is life. And all institutions, both

ancient and modern, get afflicted with so many shortcomings and defects in their operation in course of time as new factors and forces emerge. Emergency measures also become necessary to meet the attacks of alien forces and critical situations for the protection of society and at such times certain very liberal principles may have to be modified or set aside, just as we do now-a-days too in every country. Corruptions invade every system -economic, political, social, or religious-owing to human failings and change of times, and they need constant overhauling and adaptation. There were no opportunities to overhaul the Hindu society during the period of political subjection because of long political conditions and the consequent disrupted and disorganized state of social life. So it is unjust to over-criticize the old institutions because of some accretions of defects or disease, as if our modern institutions are free from them.

Therfore, what is needed is to purify those institutions and adapt them to new circumstances in terms of their original ideals and not in terms of an unstable alien society and culture.[6] They have withstood the test of time and proved their intrinsic worth by their survival in the midst of overwhelming odds for over five thousand years, whereas the modern institutions and constitutions fashioned by politicians vanish in a short time or need so many amendments every now and then. The modern ones too have their own many grave defects and injustices in their practical working as we all see. And further, they view man merely as a physical, social being and have no higher ideal than a socio-economic one, and have no scope for higher ethical and spiritual self-fulfilmemt. Is it not a fact that the present-day man has no goal in life, except sensual enjoyment? Is he not ruddreless and without any guiding moral principles and self-control? And is he not averse to all discipline? It is because he has lapsed from the true *varna-asrama-dharma.* The only *purusarthas* the world pursues today are *artha* and *kama* (Kama-kancana, in Sri Ramakrishna's words). even giving the go-by to *dharma,* let alone moksa, leading to the present state of crisis. There is no psychological outlet into the infinite for the tensions that build up within the narrow selfcentred psycho-physical mechanisms of the individuals and societies and they are prone to burst up violently.

3. Reorganization of Hindu society

It is amazing to contemplate how well our ancients integrated the whole vast country with its *long pre-existing* (they did not create them) innumerable small castes, tribes, and cultural groups, with their numerous differences in race and colour, religious affiliations and beliefs, languages and outlooks, customs and manners, food and dress, etc., without violence and without destroying their individuality. They brought about this integration so securely, under the *ideal of unity in diversity* and the *varna-asrama system* wedded to a high spiritual ideal, that it could withstand all mighty political changes and powerful social upheavals and protect the cultural unity and spiritual life of the whole country for over 5,000 years. The entire huge and heterogeneous population

of the country from Kashmir to Kanyakumari and from Kutch to Kamarup was organized under the four occupational groups *(varna-s)* cutting across language, race, colour, region, religious affiliations, and other differences. All the *varna-s* were sought to be integrated with an organic conception as limbs of a cosmic personality, the Supreme Being *(Virat-Purusa)* the inner Divinity in all, with a common purpose of serving Him in and through society which is His reflex. The four *purusartha-s* were placed before them to be realized in the *asrama* system according to one's aptitude, and the four *yoga-s* were evolved to suit all for attaining the highest spiritual realization. The spiritual teachings were popularized through *itihasa-s*, *purana-s* and other didactic literature in Sanskrit and regional languages, and through different arts, temples and sculpture based on religious and moral themes, and festivals and pilgrimages, etc.

We hardly appreciate this great achievement of integration and instead of studying its profound principles, deride and dismiss it, echoing the Westerners, calling it 'casteism' seeing some of the accretions that have gathered round it in the course of centuries for want of overhauling and loss of social dynamism. Needless to say that untouchability arose as an aberration in the vast, variegated, and composite Hindu society during the course of its long and chequered career of over 5,000 years, amidst various calamitous vicissitudes of history and social circumstances, the needs of health and hygiene, and over-emphasis on holiness and ceremonial purity. However, though this social untouchability got crystallized, there was no religious untouchabillity (that is treating other religions as untouchables) practised by alien religions, for Hinduism accepts the spiritual aspects of all religions, as is evidenced by the large number of eminent saints produced among the untouchables in all religious denominations who are accepted by the whole society. They could follow any religious sect, and some of them were even philosophers. The efforts at the elimination of this social untouchability, which are witnessed ever since olden times, were checked since social dynamism became lax to a great extent owing to disruption of society on account of invasions by aliens with different ideals in life. Even then, there had been efforts to remove the rigours of caste and untouchability through the Bhakti Movement in the middle and earlier ages. In recent times Mahatama Phule, Swami Vivekananda, Narayana Guru, and Mahatama Gandhi, and others have worked for its removal, and after Indian Independence concerted efforts have been set afoot for its complete eradication, for now the necessary conditions and facilities are present.

We are scarcely able to build any stable system ourselves, applying to vast masses of mankind, providing for their individuality and all aspects of their divergent lives and aspirations. Our systems are unstable and shortlived and full of different types of conflicts. Though we now boast of our "progressive views" and look down upon the old system, owing to our present materialistic ideals and attitudes, a borrowed hedonistic outlook based on corruption and

exploitation, and an irrational single life theory considering man as a mere psycho-physical being,there were then no narrow regional, linguistic,racial, religious, and other disintegrating tendencies and bitter class conflicts as at present,nor were they without any guiding moral principles for life and conduct in individual, socio-economic, and political matters as at present.Before the advent of alien rulers, whatever the political changes, the people of the country lived as one whole and pursued their ideals and avocations freely, moving all over the country without any hindrance, disseminating their teachings and ideas without fear.

Indeed, the Hindu seers and sages were great integrators of society and mankind, and not dividers as is mistakenly thought of and propagated under Western influence.[7] The Western rulers were interested in denigrating India and Hindu society for their own political purposes and to pursue the policy of divide and rule. Until recent times, when the British rulers came on the scene, we never hear of any caste conflicts in the long history of India. It is our forefathers who gave us the great ideals of integration such as; *ekam sat, Vipra bahudha vadanti,* 'Truth is One' sages call it variously; *yatra visvam bhavati eka nidam,* 'The Whole world is the 'One Nest' for all beings', *udara-caritanam tu vasudha eva kutumbakam,* 'For the generous the whole world is their family; and such other scores of universal dictums. The *varna-asrama-dharma* in its original conception is an integrative system and not a divisive one as is generally mistakenly held these days.[8] It is the moderners who are converting it into a divisive caste-system by changing its spiritual ideals into material ones and by their narrow politics of self-interest. It is a matter for grave concern and deep thought whether by politicizing the concept of national integration, without leaving the task to the national spiritual genius the politicians and short-sighted rulers of the country have ensured permanent communalism and national dis-integration by pandering to narrow selfish interest instead of strengthening and cementing the spiritual foundations where alone unity and love are possible.[9]

However, now the times have changed and the Hindu society needs to be reorganized in terms of the requirements of the times, clearing it of all harmful accretions accumulated over a long period. The *varna - asrama* system as it is currenty in practice, with its accretions and change of ideals, is out of joint, especially because of the tremendous growth and diversification of Hindu society, the presence of people with alien religio-cultural ideas and ideals in the country, and the coming together of the world. The system has to be adequately modified to suit the times under the concept of *Yuga-dharma* provided for by the ancient sages themselves.[5] The Sanatana Dharma will ever remain, and will shine more gloriously when cleaned of all accretions. The basic principles of the *varna-asrama* system are sound and universal, and can be of great service to mankind even now for evolving a non-violent and non-destructive methods of integrating humanity as a whole in the context of a planned life oriented to the

fulfilment of secular and spiritual ideals.

All the present socio-economic and political systems are narrow and partial in their outlook and do not look at life and reality in an integrated manner in the context of the totality of existence. They are based on competition and conflict. They do not provide for the higher aspirations of man and his ultimate self-fulfilment. They treat him as only a means and not as an independent individual, and make him a cog in the wheel of society or state. They have no true conception of man. They take man merely as a social being wedded to politico-economic considerations and neglect his ethical and spiritual dimension which is his essential nature. The Hindu seers tried to unravel the ultimate, infinite spiritual Reality and to expand their vision and adjust life to it. We moderns, on the contrary, have expanded our 'scientific' knowledge of the universe, but shrink into our narrow physical selves trying to utilize our knowledge for selfish, material ends and egoistic pursuits. And hence we are creating and augmenting national, racial, religious, class, and other types of conficts.

No system can ever avoid levels in attainments, for people are differently and unequally endowed by nature. But we have to look to the spiritual equality, the divine self in all, and cultivate an equality of outlook as in a family. What has to be ensured is individual and social dynamism and the prevention of the crystallization of individual, caste, class, race, or wealth. All are to serve the society in a dedicated spirit with their endowments. Self-fufliment and honour must be the primary criteria and not money. With this assured, society must be so organized as to provide for the attainment of the highest individual and collective aspirations, both secular and spiritual in a harmonious smooth manner, ensuring the total welfare of all. It is good to remember what Swami Vivekananda, the great World-Seer and Prophet of modern times, declared: 'Can it be practised in modern society'? Truth does not pay homage to any society, ancient or modern. Society has to pay homage to Truth or die. Societies should be moulded upon Truth. Truth has not to adjust itself to society...That society is the greatest where the highest truths become practical.[10]

NOTES AND REFERENCES

1. Cf. Gita, 13.2 ff., Where Sri Krishna points out that the knowledge of both the observable universe, the object, and the observing subject together consititues real total knowledge *(ksetra-ksetrina-yoh jnanam yat tat jnanam).* The jiva, the reflection of the Atman in the Budhi, is the *ksetrajna* (the conscious knowing subject), and both the external universe of the five elements, and the internal universe of mind, egoism, senses, feelings intelligence empirical consciousness etc. are its observable objects.
The *Mundaka* (2.1) *Taittiriya* (2.1.6) *Chandogya* (4.8.6). *Brhadaranyaka* (2.4.10, 2.5.15.) and

other Upanishads also state that all the observable universe, all knowledge, all arts and sciences, including the experiencing human personality, have emerged from the Atman/Brahman, the ultimate, Infinite, spiritual Reality. The *Mundaka* states that *brahma-vidya* (the science of Brahman/Atman) is the foundation as well as culmination of all knowledge and sciences *(brahma-vidya sarva-vidya pratistha).*

1. a) Swami Vivekananda in his 'paper on Hinduism', read at the World Parliament of Relgions in Chicago, U.S.A. in september 1893. declared: 'From the high spiritual flights of the vedanta philosophy, of which the latest discoveries of science seen like echoes, to the low ideas of idolatry with its multifarious mythology, the agnosticism of the Budhists and the atheism of the Jains, each and all have a place in the Hindu's religion.' (Complete Works of Swami Vivekananda Vol. 1.p6)

He has also said " We Hindus reject none; neither theist, nor pantheist, monist, polytheist, agnostic nor atheist...(Ibid, Vol 4,pp..356-57)

2. Troy Wilson Organ, a distinguished professor of philosophy at the Ohio University, U.S.A. has entitled his book: The Hindu quest for Perfection of man, Ohio University, 1970.

3. The *Brhadranyaka Upanisad* (1.4.10) declares: On the other hand, he who adores another god (as apart from the self) thinking, "He is different from me, and I am different from Him", does not know (the Truth). As is an animal (to man), so is he to the god or gods. Just as many animals serve a man, so does each man serve the god or gods.'

4. The *Bhagavata-Purana* (10.2.26) gives this prayer to Sri Krishna by the Gopis: 'We have taken refuge in Thee who art vowed to Truth, who holdest Truth as the Highest, who art the Truth of all times-past-present-future-, who art the Source of Truth and art hidden in Truth. Thou art the Truth of all phenomenal truths. Truth and Right (Cosmic Order) are Thy two eyes, and Truth is Thy self-Thou art the very embodiment of Truth *(satya-atmaka).*'

There are numerous passages in the Hindu scriptures and sacred books where Truth is held as Supreme above all else. The *Mundaka* (3.1.5.6) says that, Truth *(sat, satya)* being the Reality, the Atman is realized through Truth *(satyena labdhah tapasa hi esa atma...);* and that Truth alone triumphs (satyameva jayate); the self-fulfilled Rishi-s following truth reach the state of Highest Truth *(tat satyasya paramam nidhanam).*

5. See the author's book on Hinduism; A Brief Outline of Its Framework, (Sri Ramakrishna Math. P.O. Puranattukara, Trichur 680 551). In Appendix III-*Vrtti-as-rama-dharma* is presented as a modern substitute for the *varna-asrama-dharma.*

6. Every society has to be set right and improved in terms of its own ideals. A *vina* or violin cannot be repaired in terms of a typewriter, however useful the latter may be commercially. An aeroplane has to be repaired and improved as an aeroplane and not in terms of a car. A society with the ideal of *yoga* cannot be set right in terms of *bhoga* (sensual enjoyment).

7. See the author's article 'Indian Thought and National Integration' (Prabudha Bharata, Advaita Ashrama, Calcuta-14-Feb. 1982) for further details.

8. See the author's book on Hinduism referred to in Note 5, for a detailed discussion of *varna-asrama-dharma*, its nature, scope, and goal, in the text and the appendices.

9. See the author's article on 'Swami Vivekananda and National Integration' in the Ramakrishna Math and Ramakrishna Mission Convention Souvenir (Belur Math). 1980. Condensed and reproduced in the Bhavan's journal, Bombay, in its issue of 1 October 1981.

10. Complete Works of Swami Vivekananda (Calcutta: Advaita Ashrama) Vol.2, pp. 84-85.

(By permission of the Author)

Report for the year 1987-88.

-Secretary, Sri Ramakrishna Ashrama.

The activities of the Ashrama consist of daily worship in the temple, holding of religious classes and lectures, celebration of birthdays of great saints and teachers, holding of essay competitions for the youths, spiritual retreats, running of clincial Laboratory-cum-Dispensary, Public Library-cum-reading room.

Religious work

During 1987-88, morning puja and evening Aratri were the regular part of the daily worship. Reading from the complete works of Swami Ji, Gospel of Sri Ramakrishna and other such books after the morning puja and evening Aratri was a regular feature for the year. Besides functions like birthdays of great ones. Navratri festival (Sri Sri Durga Puja), Sri Ramnam Sankirtan on Ekadasi evenings and Bhajans were held which created an environment congenial for spiritual develpoment. The devotees in large number participated.

Public Library & Reading Room

The Library and Reading Room has become a centre of attraction for the general public. The reading room and Library has acquired a new look with sincere efforts of our Honorary Librarian Sri O.N.Kaul. The books have been classified and catalogued. By the end of 31st March, 1988 the number of books in the library exceeded 5000. During the period under report books worth Rs. 15,000/ were added. Besides, furniture worth Rs. 10,965/ was added to Library for accomodating more books. Nearly Rs. 12580/- were raised as Library donation.

The reading room receives 4 dailies and 30 periodiclas regularly. The average attendance of the readers was 25 daily. Total number of borrowers is 350 and the total number of books lent out during the year is nearly 1200.

Clinical Laboratory-cum-Dispensary

The Clinical Laboratory is run by trained technical staff under the expert guidance of Dr. Rama Jee. Efforts are being made to equip the Laboratory with sophisticated instruments so as to improve on the quality of the various tests as also to make certain specialised tests possible. The public are charged nominal rates for various tests conducted. The facilities of consultation of a physician were made available to the public from 5.30 P.M. to 6.30 P.M. every day. Besides, free medicines worth Rs.5000/- were distributed to the deserving cases. The details of tests conducted and patients seen are given as under :

Total number of patients seen : 1662

Tests

		Stool	206	Bio-chemistry	
Urine	2100	Seman Examination-	7		
Haemotology		Gravendx test		Blood sugar	342
Haemoglobin(Hb)	795	For pregnency	60	S.Uric Acid	16
Blood grouping. PL		Serological		LFT.	47
BT.CT.RBC.TLC.DLC	350	(UdRL. Latex	76	Blood Urea	47
ESR. etc.		Fixation)		S.Cholestred	33
Sputum	11			S.Creatinine	28
				E.C.G. ...	90

Annual General Function

Annual General function was Held on 5.7.87. Revd. Pravarajika Geeta Prana of Ramakrishna Sarada Mission, Delhi, presided and gave away the prizes, to the winners of 6th on-the-spot Essay competition. Revd. Prabuddha Prana released the Souvenir 'Sarada - 86'.

Pilgrimage to Sri Amarnath Cave.

Several Monks of our order had pilgrimage to Sri Amarnath Cave. On their way to and back, they stayed at the Ashrama. The notable among them are- Swami Vamananda Ji, Swami Vairagyananda Ji, Swami Nityasudhananda Ji, Swami Amleshananda Ji, Swami Vyomrupananda Ji, Swami Kaushnaknanda Ji, Swami Bhavjnderananda Ji, Swami Ajitmananda Ji, Sri Raghareshananda Ji, Swami Nityasudhananda Ji, Swami Ekasananda Ji, Swami Satya Devananda Ji, Swami Akamananda.

Birthday celebrations

Sri Sri Sarada Devi, the Holy Mother's Jayanti

The 13Ist birthday of Sri Sarada Devi, the Holy Mother was celebrated on 12th December,1987. The day long function started with Mangalarati followed by Vedic chanting, recitation of the part of Chandi, special Puja and Homa. From 11 AM to 12 Noon Panchastavi was recited. Prasada was served from 12.30 PM to 3.30 PM. In the evening a special Bhajan programme followed the Aratri.

Swami Vivekananda

The 126th birthday of Swami Vivekananda was celebrated on 11.1.88. The function started with Mangalarati early in the morning followed by recitation of Shiva Mahimna Stotoram, Special Puja and Homa. Panchastavi was recited from 11 AM to 12 Noon and prasada was served from 12.30.AM. to 2.30 PM. The evening programme comprised reading from Swami Ji's works and Bhajans after Aratri.

Sri Ramakrishna

The 153rd birthday of Sri Ramakrishna Pramhamsa was celeberated on 19.2.88. The function started with Mangalarati followed by vedic chanting, special Puja & Homa. Reading from 'Gospel of Sri Ramakrishna' at 10.30 AM was followed by recitation of Panchastavi upto 12 Noon.Prasada was served between 12.30 PM to 2.30 PM. Evening programme comprised special Bhajans after Aratri.

Large number of devotees participated in the above celebrations.

Other celebrations

Birthdays of direct disciples. Guru Purnima, Sri Krishna Jayanti. Sri Sri Durga Puja, Maha Sivratri, Christmas eve, Ramanavami and Deepavali were observed with due solmnity and special worship, Bhajans and reading from scriptures and other books.

Sale of Books :

During the year under report books and other saleables worth Rs.29868.51 were sold.

Ramakrishna Ashrama 'Pran-Savitri Endowment Fund :

An endowement fund was created for Rs.2 lakhs donated by Smt. Savitri Trakru and named

as 'Pran Savitri Endowment Fund'. The interest accrued during the year under report as under :-

a.) Rs.10,000/- were given as scholarships to 20 students of different educational institutions for the academic year 1987.
b.) Rs.18,000/- were spent on the maintenance of Ashrama clinical Laboratory and Dispensary.

Reconstruction of the gutted block of the Ashrama :

The old shrine block was gutted on the night of 30.3.87 damaging completely the first floor and other valuable belongings and store. Funds to the tune of Rs.3.30 lakhs were collected and utilised for raising the two storeyed RCC building accommodating our office, Kitchen and guest rooms.

Sri Kanaya Lal Dhar :

President, Governing Body of the Ashrama a selfless worker and initiated devotee passed away after a short illness on 10.12.1987. The Ashrama community greatly mourned his sudden demise. May his soul rest in peace!

Governing Board
Sri Ramakrishna Asharma
1988-1991.

President	:	Sh. H.N.Tikoo
Vice President	:	1.Prof. S.L.Pandit
		2.Sh. . K.L.Swroop
Manager	:	Swami Shankaranada
Secretary	:	Prof. B.N.Koul
Asst.Sec.	:	Sh. M.K.Dhar
Treasurer	:	Sh. J.L.Hakoo
Members	:	1.Sh. I.K.Koul
		2.Sh.S. K.Koul
		3.Sh. K.L.Koul
		4.Sh. A.N.Fotedar
		5.Sh. P.L.Watal
		6.Sh. M.K.Kothedar
Executive member (Library)		Sh.O.N.Koul
Ex.member (Clinical Lab.)		Dr.Rama ji.

SRI RAMAKRISHNA ASHRAMA, SHIVALAYA, KARAN NAGAR,SRINAGAR.

LIBRARY ACCOUNT

Receipts & Payments Account for thr year ended 31st March, 1988

RECEIPTS			PAYMENTS		
Cash & Bank Balance (1.4.1987)					
Cash in hand	339.25		Purchase of Books		12738.60
Cash at Bank	2207.27		Purchase of Furniture & Fxtr.		10965.00
		2546.52	Stitching & Binding		210.00
			Salaries		4000.00
Grant - in - aid			Printing & Stationery		125.00
			News Paper & Periodicals		2562.55
From Govt. of India (Deptt. of Culture)		13000.00	Bank Commission		38.00
			Refund of Library Deposits		340.00
Donations		12580.35	Payments to Creditors		2081.85
Library Deposit		1900.00			
Intt. on Bank Deposits		335.55	Cash & Bank Balances (31.3.88)		
Amount transferred from the main account of Sri Ramakrishna Ashrama,Sgr		3797.75	Cash in hand	237.35	
			Cash at bank	869.82	
					1107.17
	Total	34158.17		Total	34158.17

The foregoing receipts and payments account of **SRI RAMAKRISHNA ASHRAMA,** Karan Nagar, Srinagar in receipts of Ashrama's library account for the year ended 31.3.1988 is in accordance with the books of account maintained and produced to us.

Dated, Srinagar
the 15th, July 1988

sd/-
M. K. Kaul & Associates.
Chartered Accountant

sd/- Treasurer

sd/- Secretary

"Now Kashmir. The excellent accounts you heard of this places are all true. There is no place so beautiful as this and the people also are fair and good - looking, though their eyes are not beautiful.

- Swami Vivekananda

13-9-1889

SRI RAMAKRISHNA ASHRAMA, SHIVALAYA, KARAN NAGAR, SRINAGAR,(KASHMIR)

Income and expenditure account for the year ended 31.3.1988

Expenditure

Stock in hand (1.4.1987) (Saleables incld.Books & Souvenirs)		22125.00
Purchase of Saleables incld.Books		25801.35
Printing Charges of Souvenir		12687.70
Food & Fuel		15032.00
Insurance		587.00
Printing & Stationery		1619.40
Telephone charges		969.50
Maintenance of Lawn		1884.10
Electric charges		1428.00
Repairs & Renewals		2572.40
Bank charges & Commission		122.60
Establishment (Chowkidar & Sweeper)		7330.00
Prize for Essay competition		844.00
Miscellaneous Expenses		25.00
Library Account		
Purchase of books	12738.60	
Purchase of Furniture/ Fixture	10965.00	
Binding Charges	210.00	
News Paper/Periodicals	2562.55	
Printing/Stationery	125.00	
Bank Charges	38.00	
Salaries	4000.00	
	30629.15	
Less cost of books & furniture & fixture capitalised	23693.60	6935.55
Clinical Dispensary A/C		
Salaries & Honorarium	19925.00	
Printing & Stationery	2307.00	
Bank charges	2.50	
Repair/ Renewals	4501.00	
Misc.Expenses	104.50	
Purchase of Lab. equip	3582.00	
	30422.00	
Less cost of Lab. equip.capitalised	3582.00	26840.00

Income

Sale proceeds of saleables (incld.Books & Souvenir)		29868.00
Advertisement Receipts (Souvenir)		12001.00
Donation		49824.00
Subscription from members		5540.00
Clinic/Disp. receipts		20226.00
Festival Celebrations		
Receipts	8217.00	
Less Expd.	6507.00	1710.00
Thakur Seva		
Receipts	4157.50	
Less Expd.	2605.00	1551.50
Sadhu Seva		
Receipts	240.00	
Less Expd.	193.00	47.00
Intt. on Bank deposits (Receipts)		3793.00
Income from investments		
Dividend from Master shares of UTI		1541.00
Grant - in - aid for Library		
From Raja Rammohun Roy Lib. Foundation for 1986-87		'13000.00
Stock in hand (31.3.1988)		
Saleable items incld.books & souvenirs		21840.00
Pran Nath Trakru & Savitri Trakru Endownment Fund		
Income on investments (Receipts)	-32000.00	

B/F	126313.60	B/F	32000.00
Difference in books (written off)	376.07	Less Expd.during year :	
Depreciation	22015.98	Scholarship 4750.00	
Excess of Income over expenditure c/d	12238.40	Medicines & Medical Aid 5623.75	
			-10373.75
			21626.25
		Amount tfd. to the Fund A/c	21626.25 Nill
Total	160944.05	Total	160944.05
Telephone deposit adjusted	800.00	Excess of income over expd. b/d	12238.40
Balance tfd. to the capital fund	12826.40	Excess depreciation charged in earlier year adjusted	1338.00
Total	13626.40	Total	13626.40

As per our separate report of even date.

Dated,Srinagar
the 15th, July 1988

sd/-
MK Kaul & Associates
Chartered Accountant

s/d Treasurer

s/d Secretary



Releasing Souvenir (SARADA-86-87)





Prize Distribution Function

ADVERTISERS

"God is only one and not two. Different people call Him by different names; some as Allah, some as God, and others as Krishna, Shiva, Brahma. It is like water in lake. Some drink it at one place and call it Jal, others at another place and call it Pani, and still others at a third place and call it water...... But it is one and the same thing, opinions are but paths."

-Sri Ramakrishna

"In deep meditation the sense-organs stop functioning; the mind does not look outward. It is like closing the gate of the outer court in a house. There are five objects of the senses : Form, Taste, Smell, Touch and Sound. They are all left outside."

-Swami Vivekananda

THE BEE

Man has lot to learn from the bee. It lives for the collective good of the hive. Selfishness is alien to it. Between the Bee and the housefly, there is a World of difference. The latter now sits on pure edibles and next on filth. Where as the bee alternates between its hiveand fresh flowers.Nowhere else does it land. It is ever industrious. At any moment it offers its life in defence of the hive. Live not a promisecuous life like that of the housefly. Live a pure, industrious and useful life like that of the Bee.

-Sri Ramakrishna

"Three things are necessary to make every man great, every nation great

1. Conviction of the power of goodness,

2. Absence of jealousy and suspicion,

3. Helping all who are trying to be and do good."

–Swami Vivekananda

"Suppose a man becomes poor by chanting the holy name of God, but immediately afterwards commits many sins. He has no strength of mind. He does not take a vow not to repeat his sins. A bath in the ganges undoubtedly absolves one of all sins; but what does that avail ? They say that the sins perch on the trees along the bank of the Ganges. No sooner does the man come back from the holy waters than the old sins jump on his shoulders from the trees. The same old sins take possession of him again. He is hardly out of the water before they fall upon him.

Therefore, I say chant the name of God, and with it pray to Him that you may have love for Him. Pray to God that your attachment to such transitory things as wealth, name, and creature comforts may become less and less every day."

- Sri Ramakrishna

"Then only will India awake, when hundreds of large-hearted men and women giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost for well being of the millions of their countrymen who are gradually sinking lower and lower in the vortex of destination and ignorance. I have experienced even in my insignificant life that good motives, sincerity and infinite love can conquer the World. One single soul possessed of these virtues can destroy the dark designs of millions of hypocrites and brutes."

-Swami Vivekananda

"There is no higher virtue than charity. The lowest man is he whose hand draws in receiving; and he is the highest man whose hand goes out in giving. The hand was made to give always. Give the last bit of bread you have, even if you are starving. You will be perfect, you will become God."

–Swami Vivekananda

COMPLIMENTS

SHRI SHEELPUTRI ANUGREH TRUST (Regd.)

Indra Bhawan
Sonawar Bagh
Srinagar – 190 004
KASHMIR

"Work, work. Be the servant while leading, Be unselfish and never listen to one friend in private accusing another. Have infinite patience, and success is yours".

—Swami Vivekananda